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XXVII. LECTVRES OR READINGES,

vpon part of the Epistle written to the Hebrues.

Set forth as they were read in Paules Church in London.

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By Edward Deringe *Bachelour of diuinitie.*

Newly Imprinted.

To the Christian Reader, increase of faith & knowledge, with an earnest Zeale in Christ Iesus the Lorde.

THe Epistle to the Hebrues conteineth such doctrine as the holy Apostle knewe most necessarie for the Iewes, who (a fewe excepted) in the blindnesse of their heartes, acknowledged not Christ Iesus for their Messias: albeit all thinges long before prophesied of the Messias, by the holy Patriarches and Prophets, were in him clearly & fully accomplished, and that in the eyes & eares of all Israel. This their great blindnesse caused the excellent light of this Epistle to be sette forth to the whole world: for as their other wantes, and falling off from the faith and naturall Oliue tree, caused the fulnesse and grafting in of the Gentiles: so their doubtfulnes, as the doubtfulnesse of Thomas, occasioned such cleare doctrine, that we which come afterward, cannot nowe without singular impiety, make any doubt in the doctrine and Gospell of our Lorde Iesus Christ, the which long agoe hath not bin both made, and fully auniwered. Wherevpon, all men ought to be armed with this perswasion, that whosoeuer again doubteth, where the doubt is alreadie taken away: and whosoeuer sinneth the sinne that hath bin heeretofore punished, is a double offendour: for hee is not guiltie of the infidelitie alone, or of the sinne, but also of despising the example sette downe for vs, that we trembling at the iust iudgements of god against others, should auoyde the sinne in our selues: knowing that if we communicate with the wicked in their blindnes, we must also communicate with them in the daunger: if in the prouocation, then in the punishment. Wherefore, concerning my first wordes, the Iewes acknowledged not Iesus Christ for the Messias and Redeemer of the worlde: but wee must eacknowledge it, and the rather hauing amongest the vnspeakeable treasures of the worde of God this precious Epistle, wherin the doctrine of the person, and offices of Christ are moste substantially prooued, and witnessed by the holye Ghoste. For, therein the Apostle chiefly proueth Christe to bee the annoynted of God, annoynted not with common Oyle, but with the Oyle of gladnes, that is, with all fulnesse of the spirite, into a Prophete, a Prieste, and a King: so that in trueth hee alone is the Prophete that teacheth vs the wisedome and loue of the Fa-

Father: he alone the Priest that washeth away sinne, and maketh peace with his sacrifice, euen a high Priest after the order of Melchisedech, all other Priestes after the order of Leuie, being for the time, but shadowes and figures of the light and life in Christe: he alone the king of Salem, whose kingdome is without vnrighteousnesse, and euerlasting, not as other kingdomes, which are outwarde and bodily: but his kingdome frameth and ruleth the heart, by the spirit of God and the scepter of his lips: the throne thereof being established in trueth and maiestie for euer and euer. Besides these chiefe partes, beinge the body of the epistle, there be other braunches, conteyninge both vehement exhortatious to the worthie receyuinge of the worde, and present doctrine in faith, and also to the bringinge forth of the plentifull fruite thereof in parience.

This excellent Epistle, about foure yeres past, was expounded in the citie of London, by two learned & godly men, who made, I suppose, their choice of that epistle, as conteyning very necessarie doctrine for our times, wherein the ennimies of the Gospell are too many, and preuayle to much against the peace of the Churche: for they seeke righteousnes in their own workes & sacrifices, which is not found otherwise in heauen or earth then in the righteousnes and alone sacrifice of our Lorde Iesus Christ: who not by the sacrifice of straunge bloud, but by the offerring vpp of his owne bloud, beinge himselfe the sacrifice and sacrificer, made an ende of all sacrifices and oblations going before, and left no place for any newe sacrifice or oblation to bee vsed afterward. Neither was this all that the Apostle ouerthroweth all other sacrifices, establishing that as all sufficient, which was at the fulnes, of the according to the eternall decree of God the father made vpon the altar of the crosse once for euer, and so consequently confuteth the Papistes, mainteyning, euen with bloudie sacrifices of men, their vnbloudy sacrifice of the Masse: but moreouer, the doctrine is very profitable, and necessarie, to stirre vp the mindes, and furnishe the heartes of professours of the Gospel with knowledge concerning the person and offices of Christ Iesus the Lorde. For to leaue the Catholiques (as they vntruly cal them selues) either to the grace of God to be conuerted (which God graunt vs hartily to pray for) or to the blindnes of their heart, to worship they know not what. Concerninge the professours of the truth, I beseech them in the mercies of Iesus Christ, to knowe the height, the depth, the lenght, & bredth, and al the measures

of Christ preached in the Gospell, that as the foundation is most certaine, so it may be also certainly knowen, and bringe forth certaine fruites to the glorie of God and their own assured saluation in him. Otherwise, if the knowledge of our Lord Iesus Christ be weake, our faith cannot be strong: if the faith be not strong, then our hope is small, and the afflictions of the spirit many. But on the other side, daily & effectuall exercises of the worde bring increase of knowledge, increase of knowledge bringeth increase of faith, increase of faith bringeth increase of hope, hope bringeth patience, & in patience we hold the possession of our soules til the day of our ful redemption.

But to returne to the two Interpreters of this epistle, the one liueth, and may doe well (if the Lord so dispose of his heart) to publishe in Printe his Readinges made to his great prayse vpon the whole: the other is layde vp in peace with the righteous: but before his death he painfully gathered togither the greatest parte of his Lectures, leauing them in writing, that thereby he might again profite the Church after his death: and nowe they are published in printe, to the benefit of the church, the zeale whereof greatly exercised his godly minde, and many times brought his watchfull head, and weake body neare to the graue. Of whom I might truely speake much to his great prayse, and yet nothing vnknowne: but let God haue the prayse: neuertheless as I wil say no more, in perswading men so I can say no lesse in duetie then this: his goodnes was by the grace of God very much, and his harmelesnesse more: his gifts notable, and his spirit more notable, accompanying him, for the measure of his bodily strength, with daily increase, till the last day and hower, wherein, for our punishement, the Lorde translated him from mortalitie to immortalitie.

Touching these his prælections, a goodly patern of his sweet spirite, thou hast them (gentle reader) in thy hands, and I leaue them to thy iudgement, they neede not my commendation. But be not thou deceyued in iudging good thinges, by the firste taste: for they delight more the seconde time, then at the first and more at the thirde time then at the second. Try my commendation, and giue thy sentence.

But of all other readers of these M. Ed. Derings expositions, I haue namely to exhort and beseech the Citizens of London and others, sometime his diligent auditours, that they woulde nowe repaire their vnderstanding, and reuisit their consolations, reaped at the first fruites of this present doctrine: that they

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would also examine, and take an accompt of their memorie, to see what is nowe set downe in writinge here, that they haue vtterly forgotten longe agoe. So they shall beholde howe easilie good thinges, and comfortable thinges, euen thinges of eternall life, howe soone they perishe, and for wante of true reuerence to the worde, or diligent regarde to our saluation, are by Sathan made fruitlesse: whereas in small matters, olde men haue freshe memories, as to remember where their golde lyeth, and howe many obligations they haue and of what conditions. And what is it (I pray you) that in them causeth so good memorie? Euen the heart set thereon with diligent care: which heart more set vppon that that is more precious infinitely, what iudgement, what comfort, what stedfastnes would it cause in the worde of life? But howe commeth so small heede in so mightie matters? Certainly heerevppon, that the worldly man is of a worldly minde: and a man without the spirite (as the Apostle Iude speaketh) hath no taste of the spirite, no delight in spirituall riches, they are to him foolishnes. But of memorie thus much may suffice: I would haue thoughe it too much, were it not that to learning and knowledge in man, I know nothing better. For thy memorie, though the voyce bee taken away, and the spirite with the Lord, yet the doctrine remayneth to thee in letters: remaine thou mindfull now to make that hereafter fruitfull to the by diligence, which hetherto hath by negligence lyen barren.

Let vs accompt it a blessing from God, that wee haue thus many of M. Deerings readinges, the rest which were to the x. chapter or thereabout, and the other three chapters waite for, and desire some other mannes faithfull labour. If anie man hauinge small hope to make the remainder like to that which wee haue, refuse therefore to attempte the matter, let him, otherwise aboundinge with giftes and leysure, and hauinge exercises in the Church, humble him selfe to bee in the seconde or thirde place, to finishe the worke, and benefite the Church, wherevnto all men are infinitely indebted, and almost no man carefull to comme out of debte.

But moste of all, let vs continually praye, that our good GOD woulde, in these perillous endes of the worlde, put on vs all his whole complete armour, to stande against the power and malice of Sathan: that hee woulde also illuminate our heartes, vvith the bright beames of his wisedome and holye Woorde, that vvee maye bee freede from the darknesse

of ignorance and errour: that the mouthes of the wicked may be ſtopped, and the lippes of the children of God opened, and fulfilled with the prayſes of God. Moreouer, ſeeing the Lord hath layed ſharpe roddes, and long time executed great iudgements vpon our neighbours rounde about: giuing vs now, all theſe 18. yeares of our gratious Souereigne, the goſpell in great peace: it is our duetie, to conſider our duetie in this behalfe: firſt, that we in brotherly compaſsion, & in an inward fellow-feeling lament, and to our power redreſſe their calamities: ſecondarily, that wee bee thankefull to God, for our peace, and carefull to yeeld our ſelues in all ſinglenes & trueth, euery way obedient to the kingdome of our Lord Ieſus Chriſt, the King of peace, in as large and the ſame manner, that is to vs offered in the word of life: in the third place, that all diligence be vſed that the word may haue his free paſſage, and mayne courſe to the ouerthrowe of all aduerſarie power, eſpecially, of the open enimies, Papiſtes and Atheiſtes, and to the diſcouerie of other ſectes ſpringing vp of their owne accord, where the word is not plantted: finally, to the cuttinge off of prophane and looſe life, which nowe aduaunceth it ſelf againſt heauen, and prouoketh the almightie, except by diſcipline it be broken down, that the kingdome of Ieſus Chriſt may be moſt glorious on the earth, aud that the ſonnes of men may be ſafe, and reioyce vnder the ſhadowe of his wings. For a further vnderſtanding hereof, and of many other like exerciſes in the knowledge and practiſe of Chriſtianitie, I referre thee (gentle Reader) to theſe Lectures, beſeeching God to make thy labours fruitfull with his continuall bleſsings, eſpecially in thy prayers: wherein as carefull for the whole church alſo, pray that the Lord in mercy would make the Churches beyonde the ſeas, rather partakers of our peace, with fulneſſe thereof, then in iuſtice to make vs companions of their puniſhment in the laſt place, and greateſt meaſure, Amen.

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The xxiiij. of November. 1576.

The Prælections of Ed. Deringe vpon certeine of the first Chapters of the Epistle to the Hebrues.

¶ The first Lecture vpon the first verse of the first Chapter.

1 *AT ſundry times, & in diuers maners, God ſpake in the olde time to our fathers by the Prophets: in theſe laſt dayes he hath ſpoken vnto vs by his ſonne.*

AT ſundrie times, and in diuers maners &c. Before we begin the expoſition of this Epiſtle, I will briefly ſpeake ſomewhat of theſe three pointes. Why this epiſtle was written, by whom, & at what time. And firſt touching the cauſe of the writing, though wee knowe aſſuredly, it was cauſe ſufficient to leaue ſo excellent doctrine vnto the church of God: yet a ſpeciall occaſion then giuen, was vndoubtedly this. The Iewes were ſtubbernlie ſet to the maintenance and defence of the law of Moſes, holding faſt all the ceremonies of it, as thinges neceſſarie, neuer to bee abrogate, but perpetually to be vſed in the worſhip of god. Among the reſidue they did eſpecially ſtriue for Circumciſion, next vnto it, for the obſeruation of meates, and drinkes, and times, and feaſtes, and ſundry purifyings, as theſe things are namely mentioned in the ſcripture: Beſides theſe, other ceremonies they embraced and loued. And though many

Why Epiſt writte

Gal. 4.

Col. 2.

Act. 21

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thousands (as it is in the xxi. of the Actes) did beleeue: yet were they still zealous for the lawe, nor could possibly heare of the abrogation of it. In so much that they & their forefathers had made this an article of their faith, and it is the ninth article of their Creede, & they holde it to this day: God gaue his lawe to his faithfull seruant Moses, and hee will neuer alter it, nor change it for any other. And this their opinion, as it was rooted in them, so they had very many & plausible persuasions for it: they stroue not for the inuentions of man, but for the lawe of God: not holden by traditions, but written by Moses: not in doubtful testimonie, but in manifest shew of the glory of God. And this their opinion they did not think was any coniecturall exposition, but the manifest word, as it was oft repeated, that this shold be an ordinance to them for euer. For this cause the
9.11. 1. & 12. Apostle hauing cõpassion vpon his weak brethren, who beleued in Christ (but were also thus addicted to the law) he writeth vnto them this Epistle, by all meanes persuadinge them, neuer to ioyne togither our Sauior Christ with the ceremonies of the lawe, whose glory is perfect in him selfe alone, and all height must be abased before him: he created alone and he will redeeme alone: hee made alone, an hee wil saue alone: and to be set in cõparison with him, all the gold, siluer, precious stones, and all the ornaments of the temple, they are but *beggerly Elements*,
1.4. 9. Nothing els in earth, nothing vnder earth, nothing in heauen, nor in the heauen of heauens, no vertue, no power, no strength, no name else that is named, in which, or by which, we can be saued, but onely the name of Iesus Christ. And for this cause this

Epistle

Epiſtle was written. Wherein it ſhalbe good for vs, to marke, howe from the beginninge, ſathan hath ſtriuen to obſcure and darken the glorie of Chriſt: and howe hee hath holden ſtill the ſame purpoſe vnchaungeably, euen to our dayes. Firſt, he chaunged him ſelfe into an Angel of light, with glorious names of Moſes, Moſes, vnder pretence of holineſſe ſtriuing againſt trueth: a meruelous practiſe, and in thoſe dayes inough to haue ſubuerted the faith of many. For who would haue thought that ſuch men, ſo great louers of the lawe, of the Temple, of Moſes, ſhould be enimies of the true Meſſias? or be ignoraunt of the ſaluation and ſpirituall worſhippe which he ſhould teache them? But here we learne, not to grounde our faith, neither vpon the glorious wordes, nor vppon the glorious names of mortall men. For this deceyued from the beginning: but the worde it ſelfe muſt be graffed in vs, if wee will not erre. So nowe in theſe our laſt times, in which the diuell ſtriueth as at the firſte, wee ſee howe manie ſay vnto vs, The church, the church, The pope, the pope, The fathers, the fathers, and many thouſandes are led with this ſounde of wordes: yet in theſe wordes is no wiſedome: onely they renewe the olde deceipt in which the diuell firſte troubled the church of God. For what is the Churche they ſpeake of? Who is the pope? Who are their fathers? are they greater then the Temple? Then the lawe, then Moſes? if not, then their names may bee vſed for a cloake of falſhood as the others were. Then wee muſt trie them and examine them, whether it bee a true Church, or true Fathers they ſpeake of. To follow a church you know not what, is to truſt

to the Temple you knowe not howe. And knowe it well, ſuch wordes are but mockeries, and ſuch ſpirites are of error and darkeneſſe. The effect is proofe inough. For the ende of their religion is, that ignorance is the mother of deuotion.

e Au-our.

Nowe touching the authour of this Epiſtle, who it was, it ſkilleth not. For if the name had bin here, what had it ſhewed but that God vſed the miniſterie of ſuch a man? and now the time is not knowen, it teacheth expreſſely, the doctrine is of God. And for this cauſe to the bookes of holy ſcripture, names are ſometime added, ſometime not, that the doctrine of the Lorde might be vnto vs, without reſpect of perſon. And for my parte, who wrote this Epiſtle, I can not tell, nor I ſee no cauſe why I ſhould ſeeke it. For when the ſpirite of God hath left it out, can I thinke it the better if I ſhould adde it? I remember, Athanaſius ſayeth: that ſince the Goſpell was firſte preached, this Epiſtle was euer thought to be Paules. But Euſebius, as boldly on the other ſide, ſaith that he dareth cõſtantly affirme as the ſenſe is the Apoſtles, ſo the phraſe & penning is ſome other mans, but whoſe God knoweth: and thus much of the authour, whom wee will leaue as we finde him, a faithfull witneſſe of Ieſus Chriſte, euen to the endes of the worlde, but whoſe name wee knowe not.

Dialog. S. Trin. l. 11.

l. 6. ca. 19

hat time is epiſtle is written

Nowe for the time in which it was written, it is certaine it was in the Apoſtles dayes. For if it had bene after the deſtruction of Ieruſalem, threatning ſo oft the anger of God to thoſe who would deſpite his Sonne, no doubt hee would haue mentioned ſo ſingular an example. Beſides this he maketh men-

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tion of Timothie as his companion and fellowe, who was famous amonge the Apoſtles. And it is like, that this Epiſtle was written about the latter ende of the Apoſtles age, becauſe he ſaieth that this doctrine firſt preached by the Lord, hath nowe bin confirmed vnto vs by them that heard it. And noting the time howe long the Goſpell had bin preached afore, he ſaieth, the time required that nowe they ſhould be able to be teachers of it. Againe, in the tenth chap. he putteth them in remembrance, that in times paſt they had ſuffered great and manifolde afflictions for the Goſpels ſake. So that wee eaſilie ſee this Epiſtle, as it is holy and apoſtolicall in the trueth of doctrine, ſo it hath alſo the honour of their time. And thus farre of the occaſion, authour, and time of this Epiſtle.

The Argument of the Epiſtle.

Nowe, as brieflie as I can, I will ſhewe you the argument of the whole Epiſtle, and that is this: that onely in Ieſus Chriſt is the forgiueneſſe of our ſinnes. Which argument he handleth thus. Firſte, ſetting out our Sauiour Chriſt, who he is, in the ten firſte chapters: Then howe ſaluation is thorough him, in the reſidue of the Epiſtle. In ſetting foorth our Sauiour Chriſte who he is, he ſheweth the nature of his perſon, in the two firſte chapters: then what is his office, in the next eight. Touchinge his perſon, he teacheth firſt that he is perfect god in the firſt chapter: then, that he is perfect man, in the ſecond chap. of which we will ſpeake more particularly in expounding of the text. Of his office wherof we ſaide he intreateth in the viij. next chapters, he teacheth this firſt, that he is our Prophet, frō the beginning of the iij. chap. to the 14. verſ. of the fourth:

then

then that hee is our prieſt, from thence to the xiii. verſe of the x. chapter. And though the Apoſtle of purpoſe and with great care, doe plainely teach that Chriſte is our king: yet becauſe this neceſſarily followeth of the other, & there was no doubt but the Meſſias, their prieſt & prophet, ſhould be alſo their prince and king, therefore, he ſeemeth not to make any particular intreatie of this, as of the other offices: but as he was a kingly propher, a kingly prieſt, and the ſonne of God, ſo in proofe of all theſe hee maketh with them, manifeſt proofes of his kingdome, as in the text more plainely (God willing) I will ſhewe, when I ſhal more particularly ſpeake of them. Now of his propheeie in the iii. and iiii. chapters he teacheth this, that hee is our onely prophet, prouinge it firſt, becauſe the ſonne of God tooke vpon him our nature, the excellencie of his perſon is warrant ynough, that God ordeined him our only prophet. Secondarily, he was faithfull in his miniſterie, neither needeth any to by ioyned with him. Thirdly, hee was more honorable then Moſes himſelfe, and therefore much more ſhould rule in the houſe of God alone. Fourthly, the Prophet ſayth: *To day if you will heare his voice, &c*: therefore by the Prophet commended to vs, as our only prophet. Laſt of all, the nature of the worde agreable only to his perſon, maketh that he is our prophet alone: & thus hee endeth this treatie. Of his prieſthood hee ſpeaketh more at large, ſhewinge firſt in the end of the fourth. chapter, what maner of Prieſt he is, euen ſuch a one as by his own vertue hath entred into the heauens, and made a way for vs, that wee might boldly through him come vnto God. After this he be-

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riſtes ſthood.

beginneth a cõpariſon of the prieſthod of Chriſte with Aaron, and ſo more clearely theweth, both his prieſthood and the excellencie of it. This compariſon he maketh in theſe pointes. Firſt, that the prieſt of the lawe was a naturall man, like vnto his brethren. Secondarilie, that hee hath not a priuate worke, but doeth all the peoples ſeruice in thinges apperteyning to God. Thirdly, that hee appeared not before God in his own vertue & righteouſnes, but with offerings & ſacrifices for ſinne. Fourthly, that he was ful of compaſſion toward his brethren, to pitie them in their weakenes. Fifthly, that he had his calling of God: in all which things, Chriſte exceeded all that were before him, & this he teacheth in the ten firſt verſes of the fifte Chapter. Then beginneth (by occaſion) an exhortation which continueth to the vij. chapter. After that, he ſetteth out at large the example of Melchiſedech, & the compariſon of the firſt couenant, with the tabernacle and ſacrifices apperteyning vnto it, ſo teachinge at the laſt our ſauiour Chriſt to be our onelie prieſt. The ſecond parte of the Epiſtle, which is, howe this ſaluation of Chriſte is giuen vnto vs, in the 11. 12. and 13. chapters the ſumme of it, is, that we haue this ſaluation through faith, which faith is tried in many afflictions, and ſtill bringeth forth fruit in good workes. Nowe let vs come to the text.

I tolde you firſt the Apoſtle proueth the excellencie of the perſon of Chriſt, God & man. In this firſt chapter hee proueth his Godhead, and beginneth thus: *Many tims, &c.* In this firſt verſe, ſetting down the generall propoſition of the whole Epiſtle, that GOD hath nowe made knowen vnto vs all our

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Sonne. ſaluation in his ſonne Chriſt, naming him Sonne, that theſe titles after attributed vnto him, might appeare more to be accordinge to the propheſies of him. Then ſtreight hee diſcribeth him, making it manifeſt that hee is God. Firſt, by the glorie which his father hath giuen him. Secondarilie, by the excellencie of his perſon. Thirdelie, by the greatneſſe of his power. Fourthly, by the benefites purchaſed to vs. Fiftlie, by the dignitie which to himſelfe he hath obteined: all this is in the third verſe. Laſtlie, by compariſon with Angels, which compariſon hee maketh in manie pointes, alledginge ſcripture, accordinge to the titles before giuen vnto him, and ſo endeth this firſt chapter.

Many times, and after diuerſe ſortes, &c. Out of this verſe, firſt let vs note and conſider well, touching this doctrine which we are taught by Chriſt, the certeintie of it, which is firſt in the authour, who is God himſelfe, euen the ſame God of our fathers, which ſo many times and wayes ſpake euer by his Propheres: euen hee in an aſſured trueth, hath alſo ſpoken by his ſonne. Thus giuinge the authoritie of the worde of Chriſte to God the father, that it might be confeſſed true, and to take away all vaine quareling of contentious men, who vnder pretence of the name of God, would eaſily haue diſputed againſt our ſauiour Chriſt, and ſaide: We know God is true, and he ſpake to Moſes, he ſpake to the Prophets, this man ſpeaketh of himſelfe, and wee will not heare him. To ſtop this offence, though the Apoſtle might haue giuen the authority of his word, euen to the perſon of Chriſt himſelfe, yet he would not, but ſaid thus: *God ſpake by him.* Another profe-

for

for the certeintie of his word, is, that hee ſpake by his ſonne: in which name god ſealed it vnto him, to bee his ſufficient witneſſe in the world euen as himſelf had ſpoken with a voice of glorie: *This is my beloued ſonne in whom I am well pleaſed, heare him.* And this was a ſure & knowen truth vnto them, that no man had ſene God at any time, but the only begotten ſonne, who is in the boſome of his father, hee reuealeth him. He is the perſonall word, & maketh knowen all the myſteries of God, euen as hee hath in preſent with him in all his wayes. Now as our ſauiour Christ is our certeine teacher of vndoubted truth: ſo how farre this truth is taught by him, appeareth alſo in the words: *Many times, many wayes, by many Prophets, of old, to our forefathers.* Of al theſe we muſt ſet the contrarietie in our ſauiour Chriſte, that God ſpake by him, not many times reuealinge his will by meaſure, now ſome, then more: but once he hath ſent him filled with al meaſure of wiſedome and vnderſtandinge. And before, God ſpake many wayes, either by Angels, or by the cloude, or beweene the Cherubims, or by VRIM, or by viſions, or by dreames: but nowe he hath ſpoken one way, euen by Chriſt made our brother, with the voyce of man, in the middes of the Congregation plaine & euident in all mens hearing, & al variety ſhall ceaſſe for euermore. Likewiſe, before God ſpeake by manie prophets, now he doth not ſo, but hath ſent his ſonne alone inſted of all, that all his people ſhould heare him. Likewiſe thoſe times they are olde and paſt, but the time of Chriſtes teaching paſſeth not, but is for euer. And that was to the fathers, men of diuers calling, but this is to vs all of one condition.

Mat. 3. 17.

So

So this the Apoſtle teacheth, that Chriſte alone, once euen in the dayes of his life, after one manner and fourme hath preached vnto vs all that Goſpell, which eternally ſhalbe the power of his heauenlie father, to ſaue all which doe beleeue. Nowe let vs marke firſt the agrement, & then theſe differences, manifeſtly to be ſeene betweene Chriſt & the Prophets. Firſt, they agree all in this, that God ſpake by all, and this onely they haue alike from the firſt to the laſt. Adam, Seth, Enoch, Noe, Abraham, Moſes, Dauid, Eſaie, Chriſt, not one of them ſpake one worde of a naturall man in all their miniſterie, but onely the words of him that ſent them: that is, they ſpake not them ſelues, but God ſpake within them. Whenſoeuer were the time, whatſoeuer were the meanes, whoſoeuer were the man, whereſoeuer were the place, whatſoeuer were the people, yet the words were the Lords. And whoſoeuer he be in the church of God from the beginning to the ending, to whom this miniſterie ſhalbe committed, if he wil be numbered with Patriarches and Prophets, Apoſtles and Paſtors, and with our Sauior Chriſt himſelfe, whatſoeuer he ſpeak, *Let him ſpeake as the word of god.* For this couenant God hath made with all his ſeruants, eſaie as the Prophet Eſaie ſaith: *My ſpirit which is vpon thee, & my words which I haue put in thy mouth, ſhal not depart out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of thy ſeedes ſeede, from henceforth, euen for euer.* And in deed, whoſe wordes elſe ſhoulde deuide betweene the marrowe and the bones, but his onely, who alone ſearcheth the hearts and the reines? or whoſe wordes ſhould kill our earthly affections, but his alone, who giues the

ely God
ſt ſpeake
he mouth
all Mini-
rs.

Pet. 4. 11.

ſai. 59. 21.

eb 4. 12.

ſwords

ſworde of the ſpirite? And we, whoſe meſſengers are wee? Or of whom are we ſent? Is not God our Maiſter, and ſhall we not make our account to him according to that which we haue receyued of him? Wee muſt looke vnto our owne charge, and for all other men, though they ſeeme to bee pillers, what they are it skilleth nothinge to vs, we are not accountable by their giftes. Auguſtine, Ambroſe, Ierome, Gregorie, or any elſe, they had their owne charge of God, and we haue ours by warrant from God: they did ſpeake, and ſo muſt we. If I ſpeake out of the Fathers of the Church, and knowe it to be the word of God, why do I attribute it to man, rather then to God, whoſe trueth it is? Or if I ſpeak of the Fathers, and knowe it not to be the worde of God, be it neuer ſo true in the doctours mouth, in mine it is ſinne, becauſe I ſpeak not as I am taught of God. This I ſpeake not ſo much for the papiſts, whoſe heartes and ſoules the decrees, and decretalles haue ſtolne away, and left them without vnderſtandinge: But I ſpeake it, becauſe of brethren, who knowe not their calling, but fill the pulpites with Doctours and Counſels, and many vanities, where they ſhould onely ſpeake the worde of God, that our agreement may be with the Apoſtles and Prophetes, and with our Sauiour Chriſt.

Nowe lette vs ſee the differences here ſpoken off betweene our Sauiour Chriſt and all other prophetes, what wee may learne of them. The firſte is, the doctrine taught by them, was at diuers times reuealed, but that whiche Chriſte teacheth, is reuealed but once. *The firſt difference*

And this is twiſe after expreſſie noted by the A-

poſtle him ſelf, as in the ninth chap. *Now at the latter ende, Chriſt hath bin once reuealed.* And in the xii. chap. *Yet once will I ſtrike, not onely the earth, but the heauens alſo.* And this it is which Saint Iude ſaith of the chriſtian faith, *that once it was giuen to the ſaints*, which, *once*, doeth meane the time of Chriſte in earth, for ſo he ſaith, it was by his ſon. For though the Apoſtle yet vnderſtoode not all, and the ſpirite was after giuen them, yet the ſame Spirit did but more lighten them in ſuch things as Chriſt had alſo taught them. By this we learn boldly to refuſe it, & accoũt it as baſtard doctrine, whatſoeuer is ſprong vp ſince, & commeth vnder the warrant of a mortal man, as namely the idolatries of that mightie king and prieſt, Prete Giam, of the Abizannes in Africa: and the idolatrie of the great Cam, king and prieſt of the Tartarians in Aſia: and the idolatries of Iſmael, king and prieſt of the Perſians: and the idolatries of Mahomet, king and prieſt of the Saraſins: and the idolatries of the Pope and Papall men, this day kings and prieſtes, as proude as the other. And of theſe what ſects ſoeuer haue ſprong of Homares or Halys, Cuſelbaſoe or Caſaboe, of decrees & decretals, Thomiſts or Scotiſts, white friers or black, that eternall Goſpell, as they called it, more then 300. yeares ſince deuiſed at Paris: the reuelations of S. Brigitt: all other doctrines and expoſitions, wee muſt caſt them away, ſo many as came not in the warrant of our Sauiour Chriſt once preaching vpõ earth, which becauſe it was once, it cõfuteth al after it, and abrogateth all before it, which had diuerſitie of time, as the Apoſtle himſelfe gathereth. ca. 12. 27

9. 9. 26.

9. 12. 26.

The ſecond difference, that the doctrine of Chriſt

is taught after one sort, For though first were miracles, and nowe none: firste Apostles, nowe none: these were but meanes to confirme the preachinge, the word onely was the power of saluation, whiche is the same it was thē. Which becauſe it is but one, therfore it is perfect. For if any way before had bin absolute in it selfe, there ſhould none other haue come after it, but it pleased not god to giue the glorie vnto al thoſe maner of reuelations, but reserued it to the preaching of the goſpell, whiche hee hath made his owne power to saue all that do beleeue, & giuen it ſo great grace, that it worketh more mightily then all miracles, and pearceth deeper into the hart of man, thē any maner perſuaſion, yea though one ſhould ariſe frō the dead to ſpeak vnto vs. And therefore we may condemne that, which before vs was done, in building monaſteries, vowing of pilgrimages, praying for the dead, their maſſes & diriges, honouring of ſainctes, ſetting vp of Croſſes, and ſuch like. For how were theſe thinges taught vnto men? not by preaching the goſpel, but for the moſt part, men were driuen vnto it by feare & terrour of the night, as we may ſee in their owne bookes & legendes. But as it was, ſo it is come vnto it, and the darkeneſſe hath couered it, out of which it ſprang. *The ſeco differen*

The third difference here, is, that that was old, & therfore aboliſhed: for it cannot be but that which waxeth elder and elder, muſt at laſt vaniſhe: but the teſtamēt of Chriſt, it is ſtill new, yea though it were frō the beginning, yet it is ſtil the ſame, and the day paſſeth not, in which it was giuen, but it endureth with the age of mā. And therfore it is no ſacrifice of the new teſtament, to haue a Maſſe whiche waxeth *The th differen*

olde, and when it is done, is not: but you muſt haue a newe, & ſo fill your number. Neyther yet is it poſſible that works ſhould iuſtifie, which alſo wax old and are forgotten, ſo that the righteous man of an hundred yeare olde, if he leaue then his righteouſnes, it hath none account. The ſaluation of the world, it is not thus, but alwayes new, if once I be in this couenant, it is an euerlaſting couenaunt. I was not taken vnder cõdition of time, nor no time ſhall preuaile againſt me. The ſaluation it ſelf, it is not changable as Adams was in Paradiſe, but it is made ſure in the body of Chriſt vnited with the perſon of his Godhead, ſo the ways in which we are led vnto it, they are imutable, our faith is not quenched, our loue not extinguiſhed, our hope faileth not, nor the holy ſpirit can euer be taken from vs, but ſtill they are newe euen to eternall life.

e iiij. ference.

The fourth difference is, in the Fathers, with whó the firſt couenant was made, who though they were all called in Ieſu Chriſt, yet was there a difference of their honor, and euery one more exalted, as god approched more neere vnto them. So Abraham & his poſteritie were a more honorable people then the other before him. So the Iſraelits that had receiued the law, & dwelt in the land of promiſe, had greater bleſſing then their fathers in Egipt. So Iohn Baptiſt more then all Iſrael. But now they that are called of Ieſu Chriſt, by his owne voice, & in him crucified before their eies, haue atteined a ſingular honor, & the leaſt of them touching their calling, are greater then al Patriarches & Prophets. And theſe al in like precious faith, like ſpirit, like promiſes, like couenats, like accepted of god, euery mã in his own mea-

ſure

ſure of grace. No difference of Iewe or Gentill, learned or vnlearned, but all haue through faith one entrance vnto the throne of grace: that I neede not ſay now, O Lord, remember Dauid, not the couenãt made with Abraham: But, O Lord remẽber me, & the couenãt which thou haſt made with my fathers houſe. For vnto al, both thoſe that are nigh, & thoſe that are far of, ther is but one couenãt in Ieſu Chriſt whom nowe wee knowe not according to the fleſh.

And this excellent glorie of chriſtian men (dearlie beloued) as oft as I remember it, it grieueth me to thinke vpon the madneſſe of ſome, who call them ſelues ſpirituall, & other temporal, themſelues clergie, and other layitie, them ſelues regular and other ſecular, themſelues, they ſhould ſay ſtraũgers from the Lord Ieſus, and other the liuely members of his body. For what is it els to make this difference, but to denie the brotherhoode in the calling of Chriſt?

The fifte difference is, that God then ſpake by his Prophets, now by his Sonne: by Prophetes meaning the continuall ſucceſſion of Prophetes in all ages. For as they were men taken away by death, ſo it was neceſſarie other to come in their places. And becauſe no Prophet was able to giue his grace to other, or of his fulnes, make other learned in the myſteries of God, but they were all taught of the Lord: therefore they had the credite of their worde euerie one in him ſelfe, & none iudged by anothers gifts. But ſo it is not with the Son of God, for both he liueth to appoint vs teachers ſtill, and of his fulneſſe he giueth all other their continuall increaſe of grace. For which cauſe now, the warraunt of all dependeth vpon him alone. And the greateſt Apoſtle

The fifte difference

that euer was, hath no other glorie, but onely to be his ſeruant and meſſenger, for hee is that redeemer, whoſe word muſt be in the mouth of his ſeede, and in the mouth of his ſeeds ſeede, after him, for euermore. So that it muſt needes be the pride of verie antichriſt, for a mortall man to exalt him ſelfe, and giue the warrant of truth vnto his owne word: that he cannot erre: that all knowledge is in the cloſet of his breaſt: that we muſt beleeue it as the Goſpell what ſoeuer he decreeth. A vile ſeruant ſo to ſwell in pride, and ſet him ſelfe in the ſeate of the ſonne of God, why do we not abhorre it? and rather kiſſe the grounde vnder the feete of the Sauiour of the world, to be ſlowe to ſpeake out of our owne harte, and quick to heare what hee hath commaunded? And theſe be the differéces which I thought good to note vnto you, as the Apoſtles wordes plainelie teach them. Nowe where it is ſaide, *In theſe laſt times*, meaning the daies in whiche this Goſpell is preached, which alſo the Apoſtles and Prophets cal *the ende of the world, & laſt dayes:* It hath this name, both for becauſe in compariſon of the age of the world, theſe dayes ſhal be but few: and alſo for that the will of GOD is finally reuealed in his ſonne Chriſt, who ſhall inherite the glorie, to be our Prophet from the day, in whiche firſte his Father ſealed him to that office, euen to the latter end. And thus much of this firſt verſe.

Now let vs pray to almightie God our heauenlie Father, who hath ſo loued vs, that hee gaue his only begotten ſonne, to lead vs in the way of truth, to ſaue vs from the bondage of death, and to ſacrifice his own body for the raunſome of our ſinnes,

that

that for his ſake we may bee ſtrengthened with the grace of his holy ſpirit, to heare his worde & keepe it, that we may in a good time and happie iſſue of our wayes be bleſſed by him, who is our onely Sauiour; to whome with the Father and the Holie Ghoſt, be honour and glorie for euer.

¶ *The ſecond Lecture, vpon* the ſecond and third verſes.

2 *Whom he hath made heire of all things, by whom alſo he made the worldes.*

3 *Who being the brightneſſe of the glorie, and the ingraued forme of his perſon, & bearing vp all things by his mightie worde, hath by him ſelfe purged our ſinnes, and ſitteth at the right hande of the maieſtie in the higheſt places.*

WE haue hearde howe the Apoſtle hath taught, that our Sauiour Chriſte, the Sonne of God hath bene once ſent vnto vs an eternall Prophete, to teache vs all thinges which GOD hath done for our ſaluation, and through the preaching of the Goſpell, to ſanctifie vs all vnto him: that him alone we ſhould acknowledge to be our leader vnto eternall life.

Nowe the Apoſtle beginneth to proue this ſingular glorie to belong onely to Chriſt, which he doth by ſetting out a full and large deſcription of him, in whiche, as I ſayde, he proueth him to be eternall God.

First

Firſt, by his rule ouer all creatures, verſe 2. Then by the glorie of his owne perſon. Thirdly, by his great power. Fourthly, by his benefite beſtowed vpō vs. Fiftly, by his glorie purchaſed to him ſelf, ver. 3. Sixtly, by compariſon with Angels, verſe 4. Which compariſon hee maketh in manie pointes, as ſhall appeare in the reſidue of the chapter. The rule of Chriſt ouer all creatures, he ſheweth in this, *That he is heire of all, and created all.* By *heire of all*, meaning, how in the perſon of a mediatour he hath reſtored all, as in the perſon of the ſonne, hee was the wiſedome of God to make all. And therefore called the *heire*, becauſe he reſtored not the worlde, but by redeeming it, and purchaſinge it vnto him ſelfe, according as God the Father had giuen it to be a recompence of his worke, in which reſpect it is ſaid, that God appointed him *heire of all things*. This our Sauiour taught vs, when he ſayde: *All power is giuen*
28. 28. *vnto mee in heauen, and in earth. And all thinges the*
16. 15. *Father hath, are mine.* Not onely earthly things, but alſo heauenly: For of the graces of the ſpirit he ſaith alſo, *He ſhall glorifie me, and take of mine, and giue it vnto you.* The Apoſtle addeth the ſeconde note of this authoritie. *That by him the worlde was made:* by
er of vorld. the world meaning all things in heauen, earth, and vnder the earth. For ſo Sainct Iohn addeth to this teſtimonie, *And without him nothing was made, what ſo euer was made.* Then if all creatures were by him, him ſelfe was vncreate, and onely creator of all that is, that we might boldely giue him the glorie of the *Father Almightie, maker of heauen and earth.*

And this is notably ſet out by S. Paul in the 1. chap. to the Coloſſi. where he ſayth: *He created all things,*

in heauen and earth, visible & invisible, whether they be Col. 1. 1
thrones, dominions, principalities, or powers, all things
were made by him: of which it must needs follow, eue
as S. Paule also concludeth, *that he is God aboue all.*

The second thing wherein Christ is here exalted, is,
the glorie of his person. First, that he is the bright-
nesse of his Fathers glorie, which title is absolutely
giuen him, as essentiall vnto the sonne of God, not
onely before vs, but euen before his Father, that as
all the properties of the Godhead haue their being
in the person of the Father, so the brightnesse and
beautie of them is in the person of the sonne, & so
this name was proper to him before the worlde was
made, noting, that eternally he was of the Father. In
which sense Saint Iohn calleth him *The worde*, not
according to the time, in which creatures haue bin
but an essentiall worde before all creatures. *In the*
beginning saith he, *was the worde, & the word was with*
God. But of this mysterie I ceasse to speake. For wee
cannot know it, our tongues cannot speake it. And
these verie wordes whiche I nowe vse, or any man
can vse of Gods maiestie, think not that their sense
and meaning is according to Gods nature, they are
onely helpes of our weakenesse, that by them our
faith might be quickned in a spiritual vnderstãding
otherwise all the wordes in the worlde, cannot ex-
presse the least part of the liuing God. Touching vs
he is called *the brightnesse of his Fathers glorie*, many
wayes, as, because in our nature hee shewed foorth
the liuely countenance of his Father, in all fulnesse
of grace and trueth, & because in the power of his
worde, he wrought mightily in all creatures, and
againe expressely Saint Paul calleth him *The image*

Brightnes
of glorie
respecte
his father

(which

(which is the ſhining brightneſſe) *of God*, in reſpect
hn.1.14. of the cleare manifeſtation of the Goſpell, in which
hn 5.36. he hath ſet out ſo glorious a light of the power of
Cor.3.18. God to ſaue his electe. So he is to vs the brightneſſe of glorie, becauſe many wayes he ſhewed forth the glorie of his Father vnto vs. Euen as Sainct Iohn
hn 1.19. ſayeth: *No man hath ſeene God at any time: That onlie begotten Sonne, who is in the boſome of his Father, hee hath reuealed him.*

The ſecond thing here attributed to him, is, that
grauen urme. ol.1.15. *he is the ingraue fourme of the perſon of his Father*, noting hereby the vnitie of ſubſtance, as in whome *the fulneſſe of the Godhead dwelt bodilie*. Euen as Saint Paule doeth alſo call him, *the image of God*: diſtinguiſhing him by this name from all ſhadowes and figures, like as this Apoſtle vſeth the worde in the tenth Chapter. And here expreſſely hee addeth *ingrauen*, aboue all the figures in the law, the Ephod, the Vrim, or the Arke it ſelfe, ſhewinge the excellencie that is in Chriſte.

ſteiner of l things. The third title of honour here giuen vnto Chriſt is, of the greatneſſe of his power, and that is, *that he beareth vp all things with his mightie word*. In the metaphore of bearing, after the manner of the Prophets, no doubt he meaneth, the nouriſhment and preſeruation of al things in the ſtate that God hath giuen them, which is the prouident watching ouer all his workes. Nowe this being knowne to be the
ſtes 17.28 worke of the liuing God, *That in him wee liue, wee moue, we are*, and this manifeſtly agreeing to Chriſt, by cleare proofe of all his workes here in fleſhe, in which he reuealed the image of God in him. In this alſo it is aſſured that he is very God, the ſtaye and

ſtrength

ſtrength of the worlde, without whoſe hande all things would fall into confuſion.

Fourthly, he extolleth the perſon of Chriſt by the greatneſſe of his benefites beſtowed vpon man, in theſe wordes: *By him ſelfe haning purged our ſinnes,* put in here as a Parentheſis, becauſe it ſhewed the way howe Chriſt purchaſed that excellent dignitie, *to ſit at the right hande of his Father,* whereof after he ſpeaketh. In that he ſaith: *purged our ſinnes,* expreſly he warrãteth his godhead. For what creature could haue done ſo excellent a worke? The Iewes could not be ignorant, but though a man were as great as Adam: yet Adam, when ſinne reſted on him, it draue him out of Paradiſe, yea, though a man could be as pure as an Angel, yet the Angels, when *they ſinned, and kept not their firſte order,* their ſinne weyed them into the condemnation of hell, ſo that our Sauiour Chriſt taking our ſinne vpon him, and being able to purge it, whiche no Sainct or Angell could euer doe, it neceſſarily followed, that hee is the eternal God, euen according to the knowẽ propheſies of the Meſſias, that they ſhould call him, *the Lorde God our righteouſneſſe.*

Purger of our ſinnes

Iude 6.

Hiere.23.

The fift thing wherein Chriſte is here extolled, is the high dignitie which hee hath gotten, in theſe wordes: *he ſitteth on the right hande of high maieſtie* Noting hereby, that God the Father hath takẽ him vp into his glorie, ſo that hee ſitteth in power and maieſtie, equall with his father, and this is plaine in that he calleth it *the right hand of higheſt maieſtie.* And the ſcripture ſheweth this end of it: *till I make thine enimies thy footeſtoole:* ſhewinge that this is the power of god in him, to ſit at the right hand of god.

Pſal.110.

And

And thus much of the wordes of the Apoſtle, in this, magnifying the perſon of our Sauior Chriſt.

Now a litle further we will examine the wordes and applie them more particularly to our inſtruction. In that it is ſaide firſt, *God made him heire of all*, wee ſee, howe theſe wordes of the Apoſtle haue euery waye their weight, to proue that Chriſte is the Sonne of God, the king of his people, God and man, Mediatour betweene God and vs. Agayne, we muſt learn, that of our ſelues we haue nothing: but beeing ingraffed in him, wee are owners of all things. In mine owne right I am naked and voyde of all, I haue no meate to feede my hungrie bodie, no drinke to comfort my faint and thirſtie ſpirite, no cloathes to keepe me warme, no houſe to harbour mee, I am to take no profite of any creature, nor no pleaſure in the ſight of the Sunne. For the earth is the Lord Ieſu Chriſtes, and all that is in it. I may haue from man my warrant here in earth, that my houſe is mine, and my lande is mine, and hee is a theefe and a robber that taketh it from mee. But all the men in the worlde can not giue me my poſſeſsion before the liuing God, but onely his Sonne Chriſt, who is *Heire* of all. And I am a theefe and a robber, if before God I claime any other right in it. Then, that our lands my be our owne: our goods our own: our ſeruants, our wiues, our childrē, ours: Let vs be Chriſtes, that in him wee may haue the good aſſurance of all our ſubſtance. Take not thy meate, but as the gift of Chriſt, who hath ſanctified it vnto thee, nor any thing thou haſt, but with thankeſgiuing to Chriſt that hath ſanctified it for thee: if thou doeſt, thou art an intrudour, into the

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right, not of a mortal man, but of the ſonne of god: and thou ſhalt be ſure the recompence of the iniuries that thou haſt done, will fall vppon thee: and thou ſhalt know what it is, ſo to dishonor thy God. But contrariwiſe, if I know my ſelfe by faith made a member of Chriſte, and his right is mine in the creatures of the worlde, and in his name, and to his glorie I vſe them, whatſoeuer God hath giuen mee, in the dayes of my pilgrimagie, the profite of it is mine. I may vſe it to my neceſſitie, and the pleaſure of it is mine, I may vſe it to my delight. If my garments be ſilke, I may put them on. If my table be furniſhed with ſortes of meate, I may eate what my ſtomach craueth. If I haue fieldes pleaſant and delectable, I may walke in them. If I haue orchards of great delight, I may eate the fruit of them. Nay, I will ſay more, that their condemnation may be iuſt which loue not the Lord Ieſus. If thy dogges will hunt the beaſtes of the fielde: or thy hauke will kill the birdes of the aire, thou mayſt vſe the delight of Gods creatures. I meane ſo far as the ſtate of Gods people, in common wealthes, which he hath ordained, doth permit to euerie one, for his holy recreation & pleaſure, who walketh faithfully in his calling, to the glory of God, and profite of his people. I doe not iuſtifie the ſhamefull abuſe of the world, which hath carried away the chriſtian libertie into carnall wantonneſſe. I allow them not, which will needs weare ſilke, and are not able to buy cloth: or thoſe, which ſo giue ouer thē ſelues to vanitie, that the day is to ſhort to make thē paſtime, except they watch the night at cardes and dice, & riotous daunting, with ſuch men I meddle not, but in their ſinne

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in which I finde them, in it I leaue them. I ſpeake only of the goodneſſe of God vnto his Saints, what recreation God hath giuen in their wearie life.

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And where it is further ſaide, *All things were made by Chriſt*, we may boldly conclude, that no mā hath power ouer his creatures, but they muſt ſerue their creator. What haue I to doe with another manner worke? God hath appointed his creatures a vſe, in it they are holy. If thou wilt ſet them another lawe, thou prophaneſt thy ſelfe in them. When S. Paule had ſaid, *that to forbid meates was the doctrine of deuils*, he proueth it by this reaſon: becauſe *God created thē to be receiued with thankeſgiuing*. If God created them, who will exalt him ſelfe to be Lorde ouer them? If God appointed them to bee receyued, who ſhall ſay vnto mee, they are vncleane to vſe? Surely, (dearely beloued) and before the Lorde, who hath made all, and will iudge all, that proud & arrogant man of ſinne, who hath left all the ordinances of God, to fill the world with his decrees & decretals, he hath taught vs the doctrine of diuels, & let vs caſt it from vs. We are Chriſts, and he hath made all, in his holy appointments let vs euer liue. For other lawes of meats, drinks, daies, apparel. &c. as then they may ſtand, when they are profitable to any country, and made onely for policie: ſo they are to bee deſpiſed, when they are thruſt vppon the Church, and made matters of faith and religion.

1 Tim. 4. 3.

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Further, in that that it is ſaide in the third verſe, *That Chriſt is the brightnes of glory, & ingrauen forme of the ſubſtāce of his father*, let vs marke wel why the Apoſtle thus magnifieth the perſon of Chriſte. For no other cauſe, but to warrant vnto vs the trueth of

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his worde, that he is our Prophet, & we muſt beleue him. And ſo S. Peter in the Acts, teaching Chriſt to be the only warrant of faith and ſaluatiō, he ſayth: *God approued him thervnto by many ſignes & miracles, & mightie workes.* And in deed the father him ſelfe with a voice of excellent glorie, approued him out of the cloud, & his voice was heard, *This is my beloued ſonne, heare him.* And all this was, that Chriſt alone might be before vs, the only warrant of truth. Now he that ſhal take vpon him this honor, & bid the world beleeue becauſe hee hath ſpoken, what doth he but boaſt him ſelf as if he were the brightneſſe of Gods glorie, or that God had approued him by ſignes and miracles? and who would doe this, that feared either to bee, or to be called the verie Antichriſt that ſhould come? Again, it is ſaid: he beareth vp all things with his mightie word. Where we muſt marke, it is attributed to gods mighty power, the gouernāce of all things in our ſight either great or ſmall, that we ſhould learne not to meaſure the power of God by our weake ſenſes. It is his mightie power that vpholdeth the earth, that ſtretcheth out the heauens, that ſendeth forth the windes, that raiſeth on high the great waues of the Sea, & theſe things we confeſſe are great and mighty, but as it is here, ſo euery where, the mightie power of God maketh the fether to moue, and his ſtrong arme leadeth the flie in her way, & the ſame force which nowe ſhaketh a leafe, if hee had ſent it againſt a mountaine, it would haue turned it vp from the foundations: and the ſame ſtrēgth that bloweth vp the duſt, if it came againſt the earth, it would ſhake the bottomes of it. And this ſhould make vs feare be-

Acts 2. 2

Mat. 3. 17.

Vpholdeth all things

before him, that what ſoeuer hee hath done, whether it ſeeme great or little, wee ſhould confeſſe his handie work, and according to his greatneſſe, ſo we ſhould honor him, that whatſoeuer hee hath commaunded, whether it ſeme weightie or light, al our obedience ſhould be ſtreight vnto it. It foloweth, *by him ſelf he hath purged our ſinnes*. I do not doubt but you know how Chriſt hath purged our ſinnes, and the more you know it. I am ſure you are the more glad to heare it, and for this comfort that wee haue allin it, I thought it euen my dutie to make ſome rehearſall of it. Thus therfore we are taught, and thus we doe beleeue. Our Sauiour Chriſt being the eternall ſonne of God through the worke of the holy ghoſt, was made man of the virgin Marie, & borne without originall ſinne, and by the ſame ſpirit filled ſtill his manhood more and more with grace, till the fulneſſe of all righteouſneſſe was within him, that ſo his manhood might inherit ſaluation, according to the promiſe: *Doe this and thou ſhalt liue.* Luke. 10. But hitherto, as he is righteous, ſo he is righteous for him ſelfe, and only that mā is yet bleſſed, which was conceiued by the holy Ghoſt, and borne of the virgin Marie. Our ſinnes doe yet remaine, and wee abide holden vnder the death of them, & therfore as his firſt worke ſanctified him ſelfe, ſo yet there remained more, that he might ſanctifie vs. For whē he commeth to vs, he findeth vs in ſin, & through ſinne in death, and in the condemnation of the diuell, who had the power of death. So that hee had nowe another worke, then in his firſt, righteouſnes to ſanctifie his owne bodie. He muſt alſo aboliſhe ſinne and death, and hell, in which we were holden,

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if he will be a ſauiour vnto vs. And here hee muſt multiplie all his former righteouſneſſe, and make it infinite, for a greater worke is behinde, and a new lawe is giuen vnto him, a lawe neuer giuen, to all fleſh, a ſingular lawe, out of the depth of Gods wiſedome and goodneſſe, which without the fall of Adam, had neuer bene ſeene, neither of man, nor Angell: a lawe of a Redeemer, that is, a law, by whiche he might bring man from death to life, from hell to Heauen, from hatred to loue, and from the diuell to God: a worke farre greater then to make the worlde of nothing. This Law was to loue God and his brother, not in vſuall things of life, whereunto all we were appointed, but in takinge vppon him ſinne and death, and treadinge the winepreſſe of the anger of almightie God.

And this thing he hath alſo done. For being righteous, pure, holie, and without ſpot, the ſinne that abounded, he tooke it all vpon him, and death that reigned, he ſubmitted him ſelfe vnto it, and wente as deſpiſed among men, in ſhame, in ignominie, in afflictiō of the fleſh, for the ſinne of our bodies: and in anguiſhe of ſpirite, in mourning and ſorrow, to beare the ſinnes of our ſoules: before God, feelinge the heauineſſe of his wrath, which was the ſting of death and condemnation: and before man, ſhewing the ſignes of it vpon a curſed croſſe, in agonies, bloudie ſweates, and in wofull crying according to the ſenſe and feeling of ſorrow that was vpon him. And all this he endured, not vnwillingly, for then he had done nothing, but with exceedinge ioye of heart, that he had founde out the miſerie, in which he might ſeale it, howe much he loued his Father,

and make it manifeſt, howe he loued vs. So wente he willingly vnto death: and that he might ſatisfie the iuſtice of his Father, and purge the ſinnes of his people, with all his harte he gaue his body vnto the croſſe, and his ſoule a ſacrifice for our ſinne, whiche obedience was accepted of his father the iuſt puniſhment of all ſinne, and full redemption of all his elect. And this the Apoſtle here meaneth, when he ſayth, *that by him ſelfe he purged our ſinnes.*

And becauſe hee ſayth, *by him ſelfe he purged our ſinnes*, in this we ſee a cleare diſcharge giuen to the Tabernacle, and all the ſacrifices at the doore of it: not one of them purged ſinne. And though ſome were called ſinne-offerings, & the ſinnes of the people in ſuch ſacrifices were ſaid to bee forgiuen: yet they had that name & calling, not according to the merite of the worke, but according to the vertue of the thing they ſignified, euen as the Lordes ſupper is called the communion of the body of Chriſt, and Baptiſme is ſayde to be the waſhinge awaye of our ſinnes, not in trueth of the thing, but in myſterie of the ſigne. The phraſe being ſo vſed for more aſſurance and warrant of the promiſe: not to carrie the grace of God from our ſauiour Chriſt & his ſpirit, to the dumbe elements of bread or water. And if the Iewes are here inſtructed, to leaue their vaine truſt and confidence in the lawe, and to knowe that the forgiueneſſe of their ſinnes was not in meates & drinks, and diuers waſhings and carnall rites of the temple, nor in the bloud of Goates & Calues, or in the aſhes of an heifer, ſprinkling thē which are vncleane, but only in the precious blood-ſhed and the bodie crucified of Ieſus Chriſt, notwithſtanding all

theſe ordinaunces were giuen them of God, what could our fathers ſay, who ſaw the Lawe abrogate, the temple pulled downe, the lande prophaned, the Iewes ſcattered, the wordes of faith preached, and that they ſhould glorie in nothing, but in the croſſe of Ieſu Chriſt? what could they ſay, either Tertullian for faſting, croſſing, oyntnge, whiche hee learned and had of Montanus the heretique? Or Cyprian, for ſatisfaction: or Theodoretus, for martyrs merits: or Cyrill for iuſtification of woorkes: or Auguſtin, for prayer for the dead: or Ierome for ſo many ſuperſtitions of lights, garmēts, veſſels, &c Nay, what can we ſay, who haue ſeene all that the olde Fathers haue ſeene, why at this day wee ſhould loue their errours? nay, why we ſhould deuiſe new of our owne, whiche the olde fathers knewe not? why haue we loued the popes woful Iubileis, or his damned pardons? why doe wee yet thinke that the maſſe is a ſacrifice propitiatorie for the quicke and dead? why was purgatorie firſt drempt on, as much hotter then our fire, as ours is hotter then a painted fire? or why was the building of chapels, chaūtries, or religious houſes, thought to be a meanes to deliuer vs frō ſuch burning? A thouſand ſuch things why haue we loued them, what cauſe can wee alleadge before the Lorde? The Lawe of God giuen by Moſes his faithfull ſeruaunt, a lawe whiche had bene a ſcholemaiſter to leade many thouſands vnto Chriſte, could it not ſtande with Chriſt, without darkening of his glorie? and can the lawe of the pope giuen by Summiſts & Canoniſts, a people not knowen in the houſe of God, whiche lawe onelie leadeth to the obedience of the church of Rome,

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can it be that it ſhould bring any light to the Goſpell of Chriſt? I neede not ſtande in many wordes to confute ſo great folie, I leaue it to the conſcience of all that be wiſe hearted, whether God abrogating his owne lawe, meant that the pope ſhould inſtitute a newe: or whether he meant to take awaye all carnall ordinances, that he might make it plaine whiche the Apoſtle here teacheth, that by Chriſt alone all our ſinnes are purged?

But here, ſome man by a ſubtile enimie may bee eaſilie deceyued, who will ſaye: All this neede not, they attribute not the forgiueneſſe of ſinnes to the popes pardons, or to any maſſes, but to chriſt alone. The Pope and maſſes are onely the applying of the fruit of Chriſtes death vnto vs. If it were thus, yet what is become of buildinge religious houſes, of pilgrimage, of numberinge many prayers, of their holie orders, their garmentes, their faſting, &c? All theſe they let ſinke in their owne ſhame without defence, for theſe applied not the death of Chriſt vnto vs, but in the merite of the worke they were commended. But as theſe haue no colour of good defence, ſo the excuſe of the other is verie vaine: for how ſay they that the pope or prieſts applie the merites of Chriſt, ſeeing this applicatiõ can not ſtand, by their owne confeſſion, without a reall ſacrificing of Chriſt? For ſaith not the Apoſtle here, that Chriſt did it *by him ſelfe*? not onely makinge Chriſt the worke but alſo the workman, the price and the chapman, the ſacrifice and ſacrificer, not al the world can giue any other recompence for ſinne but him: not all the world can giue him but himſelfe, as both more plainly we ſhal heare afterward.

And

And here is expreſſely ſayde, that hee did it by him ſelfe, with as great warraunt giuing vnto him the doing as the thing done. As well and with as little ſinne we may choſe another ſacrifice as another ſacrificer. For by the ſame word of God, both are giuen to him alike. And as there is not mentioned any other thing that euer could be offred, ſo there is not named any other perſon that euer could offer this. But as he is alone our king, and alone ſpoyled principalities and powers vpon his croſſe: ſo he is alone our prieſte, and alone hee ſacrificed vp his bodye once for all.

Now where it followeth in the Apoſtles words: *That he ſitteth at the right hande of high maieſtie*, wee muſt firſt marke the change of wordes, where it is vſuallie ſaid: he ſitteth on the right hande of God. Here he ſaith, on the right hand of the higheſt maieſtie, whiche is, as it were an interpretation of the right hand of God: ſignifying nothing elſe, but the power and glorie of God, giuen vnto the perſon of the mediatour, according to that ſayinge of Paule: *God hath highly exalted him, and giuen him a name aboue all names*. Beſide this: ſeeing the right hande of God doth ſignifie his power: we muſte learne to bee wiſe harted, and not make vnto God a right hande or a left, like vnto ours. We know the commandement: *Thou ſhalt make vnto thy ſelfe no grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in earth beneath, or in the water vnder the earth*. Let vs giue our obedience, and confeſſe that God is incomprehenſible, not like to any thing, whiche poſſiblie our bodily eyes can ſee. And let vs not ſeeke vaine pretences, that wee might commit ſinne and ſee it

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not: to ſaye, I will make it for a remembrance: or the more to ſtirre vppe our mindes, make it howe thou wilte, the precept is broken, whiche ſayeth: *Thou ſhalt not make it.* And bee thou well aſſured, as long as Sainct Paules wordes ſhall be truer then thine, ſo longe it ſhall ſtande, that if thou do make anie ſimilitude in the worlde, to repreſent GOD: *Thou haſt nowe turned the trueth of God into a lie, and*
1.23. *chaunged the glorie of the incorruptible God, to the likeneſſe of the image of a corruptible creature:* and if accordinglie GOD giue thee vp to a reprobate ſenſe for this pride in thine owne wiſedome, hee doeth with thee but as hee did with thy forefathers: and therefore take heede.

The cauſe why the ſcripture attributeth vnto God eares, and eyes, and handes, and feete: it is becauſe wee are not able yet to comprehende any thing of Gods Maieſtie, and therefore the holy Ghoſte applyeth ſpeache to our infirmitie, that we might by theſe wordes (The Lorde ſeeth, heareth, keeperh & ruleth all things) learne in him boldly to truſt. Let not vs cary awaye this great goodneſſe of God, into rebellion, to leaue his glorie whiche wee ſee onely by faith, and make him handes and feete and grey haire, like vnto a wretched body that is conſumed with yeres. But the time is paſt. Let vs pray that it would pleaſe God our heauenly Father, to humble our heartes vnder the mighty power of his ſonne Chriſt, that wee may feare, loue, and obey him: reioycing in the excellencie of glory that he hath giuen vnto vs, who is the Sonne of God, and the Lorde increaſe in vs our faith and hope, that in the aſſurance of Gods loue, our conſciences

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may bee at peace, and in the reuelation of Gods glory, our heartes may bee filled with ioye in the Lorde: which we beſeeche God to graunt vnto vs, euen for his Sonnes ſake our onely mediatour and aduocate. AMEN.

¶ The thirde Lecture, vpon the 4.5.6.& 7. verſes.

4 *And is made ſo much more excellent then the Angels, in as much as he hath obteined a more excellent name then they.*

5 *For vnto which of the Angels ſaid he at any time, Thou art my ſonne, this day begat I thee. And again: I will be his father, and he ſhalbe my ſonne.*

6 *And againe: when hee bringeth in his firſt begotten ſonne into the worlde, he ſaith: And let all the Angels of God worſhip him.*

7 *And of the Angels, he ſaith: He maketh the ſpirits his meſſengers, and his miniſters, a flame of fire.*

IN theſe wordes, as I tolde you, the Apoſtle beginneth to ſette out the perſon of our Sauiour Chriſte, by compariſon with Angels, and this compariſon he maketh in many points, as we ſhall heare: that the more cleare we ſee it, the more effectually we might confeſſe his high Godhead, and therefore aboue all things to ſet him alone: called in the newe teſtament, the high prieſt, and prophet, and king of his people.

And the firſt compariſon here made, is of the firſt title before giuen him: that he is the natural ſonne of God, begotten of the ſubſtance of his Father,

whereby hee muſt needes be one and equall with his Father: which name, as no Angell hath it, ſo no Angell is to be compared to him.

That thus the Apoſtle taketh the name of *Sonne*, according to the dignitie of nature, it is playne in his owne wordes, ſaying: *And is made ſo much more excellent, &c. ver. 4.* making his excellencie, according to his name, and his name accordinge to his excellencie. For otherwiſe, the name of the ſonne of God, may be giuen to euery one of vs: as God calleth Iſraell his firſt borne, & all the elect, the ſonnes of God: So the Magiſtrates are ſonnes of God: And the Angels alſo, the ſonnes of god: but we by adoption and grace: the Magiſtrate, becauſe he executeth the iudgement of the Lord: the Angels, by creatiō: none of vs, according to the worthineſſe of our own nature. But by nature, ſubſtance, eternitie, as the Apoſtle here meaneth, there is none the ſonne of God, but Chriſt alone. And that thus Chriſt is the ſonne of God, he proueth it: firſt out of the ſeconde Pſalme, where it is ſaid: *Thou art my ſonne, this daye haue I begotten thee:* Where the Prophete ſhewinge cauſes, why the whole world ſhould not preuayle againſt Chriſt, he ſaith: becauſe God had decreed it in his eternall counſell, and proclaimed it with this ſentence: *Thou art my ſonne, this day haue I begotten thee*: That is, this day haue I declared that thou art my naturall ſonne, meaning eſpecially the time in which he made him knowen in the worlde, by his wonderfull workes, as S. Paule ment when he ſaid: *God was made manifeſt in the fleſhe:* noting the power of the ſpirit workinge in him, in his birth, life, death, reſurrection, & aſcenſion. So this day noteth

not

not any particular time, but all times in generall, wherin God hath ſhewed his power in Chriſt, as eſpecially in the time he liued among vs. And it ſeemeth that the Apoſtle maketh manifeſt this ſenſe of his wordes, in that he addeth to the text alledged in the 6. verſe, the time whē it was fulfilled, leauing this without any diſtinct time, as that which appertained to all times, in which Chriſt ſhould be ſhewed to be the ſonne of God: eſpecially as I ſaid, in his life, and before, or ſince, as God ſheweth his glorie in him: So this ſentence was true when he appeared to Abraham, Iacob, Moſes, to any of the Patriarches or prophets, or after his aſcenſion, when he appeared to Stephan, to Paule, or any other, or whenſoeuer he ſheweth his power to defende his Church vnto the ende, accordinge to his owne promiſe: *I am with you to the latter ende of the world*. And thus this worde, *to day*, is taken in that whiche is after alleadged: *To day if ye will heare his voice, harden not your hartes*. And againe, *In the day of healthe I haue heard thee*. And *in the day of ſaluation I haue ſuccoured thee*: meaning no particular daye, but all the time that the worde is preached vnto vs.

It followeth: *I will be his father, and he ſhall be my ſonne*. This is another text, to proue Chriſt the naturall ſonne of God. It is written in the ſeconde of Samuel the 7. chap. and they are the wordes of God vnto Dauid, by the Prophet Nathan, to giue him a promiſe of the bleſſing of his ſeede after him, whiche was begon in Salomon, who built the temple, and whom God ſo highly aduaunced in all wiſedome, riches, and honour, that the fatherly prouidence of God appeared ouer him, as ouer an eſpe-

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ciall choſen ſonne. All which, as it was promiſed to Dauid, ſo Dauid looked for the perfourmance of it in Chriſt, and to be figured in Salomon his ſonne after him: whoſe temple was a figure of the church of Chriſt: his riches, a figure of the great graces of the ſpirit of Chriſt, giuen to his church: his honor aboue all kings: a figure, how kings ſhould ſubmit them ſelues to Chriſte, and bee nurſefathers, and Queenes nurſes to the church of Chriſt: his wiſedome: a figure, that in Chriſt ſhould be hid all treaſures of wiſedome and knowledge: and finally, hee called by name, the ſonne of God, in reſpect of his bleſſings, as a figure of Chriſte, who is the eternall ſonne of his Father, in nature of his perſon.

And ſo the Apoſtle heere alledgeth this place, without any ſuch long expoſition, howe the place is meant, becauſe we ſhould ſee in it, that the people of Iſraell were not ſo ignorant of the ſcriptures as we be: but brought vp in the knowledge of the lawe, and taught the vnderſtanding of it, euen from their cradell as we ſhould be. And thus haue wee heard this argument of the Apoſtle. Chriſte hath a more Honourable name then the Angels: therfore he is more excellent then they.

Nowe alſo let vs ſee the manner of proofes here vſed. He proueth Chriſt to be the naturall ſonne of God, by textes of Scripture witneſſing it: hee denieth that Angels are ſo, becauſe God in his ſcriptures neuer ſpake it: for ſo he beginneth: *Vnto which of the Angels ſaide he at anie time, &c.*

The ſelfe ſame maner of proofe againe he vſeth in the 13. verſe following. Becauſe the ſcripture ſaid

ide it not, therefore he proueth it is not ſo: ma-
ng his argument negatiuely from authoritie of
ripture: which in all things, whatſoeuer man is
quired to doe or knowe in matters of religion, is
er a moſt certein concluſion: God ſpake it, ther-
re we muſt doe it: God ſpake it not: therefore
e haue nothing to do with it. And this argument
uſt needes be good, ſo long, as this worde of the
orde doeth endure: *What I commaund thee, do that*
ly. And ſo long as this is a iuſt condemnation of
our owne deuices: *Who required theſe thinges at*
ur handes. And ſo long as this ſhalbe true, that *our*
ſedome is fooliſhneſſe, and we can not doe well, but
hen we hearken to the worde of God, *that ſhineth*
our hartes, as in a darke place. True it is, and if we
ad but the wiſedome of children, wee muſt needes
e it, that all particular lawes & orders, with which
e may be bounde, they are not ſet downe in pre-
ſe wordes of ſcripture: but it is as true, that the
ature and propertie of euery law or order is ſo de-
ribed, that the worde of God, as clearely is folow-
d in it, as if the wordes of the Lawe were ſette
owne in it. For of all decrees to bee made in his
hurch, hath not God ſaide: It muſt be without of-
nce: it muſt edifie: it muſt be comely & according
o order: and it muſt ſerue to the glorie of God.

An argumẽt negatiuely from the au-thority of the Scripture, is ſound & good.

Deut. 12. 32.

Eſa. 1. 12.

2. Pet. 1. 19.

Now, God hauing giuen grace into our hartes to
dge whatſoeuer we decree by theſe rules, is not
he worde of God the warrant of it? By ſuch mani-
eſt proofe of ſcripture, the church of Chriſt doth
uſtifie all that ſhe doth. Thus the Apoſtle proueth
ere his doctrine. Thus we muſt doe, if we will be

the

the Apoſtles ſcholers. Marke well this reaſon, for
is worthie. God ſaide to Chriſt: thou art my ſonne
therefore he is his ſonne. God ſaide not ſo to an
Angell, therefore no Angell can take the name vn
to him. In like manner we will diſpute with them
God ſaide: The true worſhippers ſhould not goe
mount Sion, nor to Ieruſalem, *but worſhip God*
Iohn.4.21. *ſpirit and trueth.* Where ſaid he, go a pilgrimage, o
Gal.4.10. goe viſit the holy ſepulchre? God ſaide: *Doe not ob*
ſerue dayes, and monethes, and times, and yeres. Wher
ſaide he, keepe vnto mee, Lent or Aduent, imbe
weekes, or Saincts eues? God ſaide vnto vs: *It is th*
1.Tim.4.2. *doctrine of deuils to forbid mariage, or to commaunde*
abſteyne from meates. Where ſaide he, eate nowe n
fleſhe, nowe no white meate: lette not the miniſte
marrie? God ſaid, *Let euery ſoule bee ſubiect to King*
Rom.13.1. Luc.22.26. *and Princes, and the authoritie of ſuch men,* lette it no
be in his Apoſtles. Where ſaid he: let the pope hau
the gift of kingdomes, be exempt from authorit
of man, weare a triple crowne, and haue lordes an
noble men vnder him? God ſaide: *Curſed is hee tha*
Apoc.22.18. *addeth ought to his law, or taketh from it.* Where ſaid
he: the Pope ſhall diſpence againſt my Apoſtles &
Prophetes? God ſaid: *It is better to ſpeake fiue words*
1.Cor.14.16 *which we vnderſtood, then a thouſand in an vnknowe*
tongue. Where ſaide God: the ignorant men ſhoul
pray in latine? With this verie argument are ouer
throwen all doctrines of men, all traditions, all po
perie. And if this argument were good in the Apo
ſtle, why is it not good in vs? Nay, if this bee vſua
in the ſcripture, why are we ſo dull that we will ne
uer learne it? Doth not God condemne the idolatri
of the people of Iſraell by this reaſon: *They buyl*
bu

gh places, which I commaunded not? Doeth hee not condemne all their ſuperſtition and vaine worſhipping with the ſame argument: *Who required theſe things at your handes?* When Dauids purpoſe was ſtopped from buylding the houſe of God, was not this the worde of the Lorde that came vnto him: *Whereſoeuer I haue walked with all Iſraell, ſpake I one worde to any of their Iudges, ſaying: Why haue you not built me a houſe of Cedre trees?* But why ſeeke we farther, when the law is plain: *What I commaunde thee, doe that onely.* And true it is, that it is our wiſdome, and *the light that ſhineth in our hartes, as in a darke place.* If once we go from it, as the prophete ſayeth: *There is no wiſedome at all within vs.* And this I ſay, becauſe of ſome which would not haue argumentes made negatiuely of ſcripture, I think becauſe it is againſt Ariſtotles doctrine. But let vs nowe go forwarde. It followeth in the 6. verſe: *Againe, when he bringeth, &c.* This is the ſecond cõpariſon betwene Chriſt and the Angels. That it is ſaide plainely of Chriſt, who is the ſonne: *Let all angels worſhip him,* a thing determined by the ſcripture it ſelfe that Chriſt is not onely greater then Angels: but God to be honoured of all Angels. And hee alleadgeth to his purpoſe the manifeſt propheſie, that when God brought his ſonne into the world, hee proclaimed before him this honour: *Let all the Angels worſhip him.* Firſt, touching the alleadging of this text out of the Pſalme, we neede not doubt, this doinge of the Apoſtle is proofe ynough, that that Pſalme is a prophecie of the kingdome of Chriſt, of whiche the pſalme ſaith, that God with great power & glorie would eſtabliſh it in earth: ſhewinge miracles in his

Ier. 7. 31.
Eſa. 1. 12.
1. Chr. 17.
Deut. 4. 6.
2. Pet. 1. 20.
Ier. 8. 9.

his creatures, feare and confuſion in his ennimie
ioy and gladnes in the hartes of his children, rig
teouſnes and holines in their liues: and not onel
this, but all Angels ſhould worſhip before him.

Now as he hath taught this, by the teſtimonie
the prophets giuē to chriſt, ſo after in the 7. verſ.
ſheweth the ſame, on the other ſide by the teſtim
nies which the ſcripture giueth to angels: of who
ſayth he, it is ſaid; *he maketh his angels ſpirites, &*
miniſters a flaming fire. The abſolute meaninge
which words, we muſt learne of the Apoſtle him
in the 14. verſe following: where according to th
teſtimonie, he hath defined their nature, and call
them miniſtring ſpirites. Then in theſe wordes h
maketh his Angels ſpirites, and his miniſters a fl
minge fire, hee nameth them a flaming fire, acco
ding to the ſimilitude in whiche their glorie ha
bin ſeene: as the angels that were with Elizeus, h
ſeruant ſaw them as chariots of fire: the ſimilitu
of the beaſtes which Ezechiel ſaw, were as coles
burning fire: and the Seraphins haue their nam
becauſe they are of fierie colour: and theſe word
ſpirites & miniſters we muſt reſolue thus, *miniſtri*
ſpirites. So out of this text, his argument ſtande
thus: Chriſt is called the ſonne, the firſte begott
Sonne, whom the Angels worſhippe: but the An
gels are his miniſtring ſpirites: therefore Chriſt
greater then the Angels. Nowe for the allegatio
of this text, the Apoſtle is a ſufficient witneſſe to
that this verſe of the 104. Pſalme, is meant of t
Angels of God: and not of the windes: and I ſee
reaſon to the contrarie. For firſt he mencioneth t
windes before, wher he ſayth: he walketh vpon t
wing

Angels are miniſtring ſpirites.

2. Reg. 6. 17.

Ezech. 1. 13.

Eſa. 6. 2.

winges of the winde: and therefore a repetition of the same in other words was not necessarie. Again, seeing ministers here signifie those which execute Gods power to saue his people: I see no cause to attribute it to the windes: for though God, euen by the elements helpe his people many times, yet that praise is not giuen as a name to the element, which is done in the Angels. Nowe, where it is obiected, that the Prophet there setteth out the maiestie of God, according to his gouernment in things of the world, I graunt it, and so the ministerie of Angels was then open and knowen in the world. And therfore of Angels also the prophet speaketh, as of the in whom the glorie of God shined, euen as in the heauens the cloudes, the lightnings, &c. beside this in these words the Apostle will proue what is the nature of angels, which requireth that he shoulde speak in the naturall sense of the prophets wordes. And the prepositiō *pros*, vsed of the Apostle, semeth not to be without cause: for though it be the Hebrue phrase, as it is sayd, yet it may well haue iust cause, why the Apostle vseth it in greeke: and it signifieth as much, as if he said thus: Vnto all angels, we may say: you be but ministring spirites. And so it is like vnto the text next alledged of Christe. *To the sonne he saith, &c.* And thus the preposition is verie conueniently vsed, and maketh the Prophets wordes, a naturall description of the Angels. Therfore for my part thus I say, and thus I am persuaded that as it is here alledged, so the wordes were ment, of the Angels of God whiche are his ministers to execute his will, for safetie of his people. And thus much of the Apostles argument here made.

Nowe,

Nowe, where our Sauiour Christ is here called *the first begotten sonne of God*, both S. Iohn sufficiently sheweth the meaning of it in the beginning of his Gospell, and S. Paule doth plainly expounde the worde. Iohn saith of our Sauiour Christ: *That he was in the beginning with God: that all thinges were made by him, and without him nothing was made at all*: which is as if he had added, he was his first begotten sonne. Saint Paul expressely addeth the comparison of creatures, naming him, *the first begotten before all creatures*, because saith he: *all things were created by him, in heauen, in earth, visible or inuisible, Angels or powers, by him, and for him, all were made*: so this is the firste begotten, the maker and creatour of all things. And he is called the first begotten, not, the first creature, that in this name wee might see, the blasphemie of Arrius, who sayth: there was a time when the sonne of God was not: when this name *first begotten*, is not in respect of nature, as one is time begotten before other, but in respecte of his worke: as one, by whom all other things were begotten. And againe, being the first begotten of all creatures, in this name hee condemneth the blasphemie of Seruetus, which denyed him to bee the sonne of God, but onely in respect of his comming in flesh. And that the Apostle speaketh here of *bringing into the worlde*, he meaneth not barely his nativitie: but as God gaue vnto Christe all the endes of the earth for his possession, so the honourable setting of him in this authoritie, hee calleth it his bringing in *into the worlde*: as appeareth, because this is the glorie of this bringing, that the Angels shall worship him. And againe when he sayth, the

worlde

worlde: he meaneth not this age of man, but as hee expoundeth it in the ſeconde chapter, *the Worlde to come*: euen alſo as the Prophet Eſay called it, that is: the kingdome of Chriſt in the worlde through the preaching of the Goſpell. And the worſhippe with which the Angels ſhall worſhip him, is, that they ſhall haue from henceforth, no ſuch rule as before, authoriſed in their owne perſons frō God, but now they ſhall giue all glorie to Chriſt: Euen as wee ſee in his natiuitie, a great multitude of Angels, ſange: *Glorie be to God on high, and in earth peace, good will towardes men*, becauſe Chriſte was borne in the Citie of Dauid, a ſauiour vnto all people. So in all his life, in his death, in his reſurrection, aſcenſion, and ſince his aſcenſion, there neuer appeared Angel vnto man, but to the prayſe of Chriſt, and to ratifie all honour and worſhip due vnto him: whiche miniſterie of Angels, becauſe nowe ſo clearely it ſerueth Chriſt, the Scripture is fulfilled: *Let all his Angels worſhip him*.

And now that we haue ſeene the ſenſe and meaning of this ſcripture, in ſome pointes, I will more particularlie applie it to our inſtruction. It is ſaide firſte: *When he bringeth his firſt begotte̅ into the world*: which wordes meane as I ſaide: when in glorious triumphe, God leadeth him into the poſſeſſion of his kingdome. And as the Prophet ſayeth: *When God giueth him his dominion from ſea to ſea, and from the riuer vnto the endes of the lande*, that all that dwell in the wilderneſſe, may kneele before him, and his enimies may licke the duſt. Here we muſt marke nowe this hath bin accompliſhed, and when wee knowe it, if we loue Chriſt, let vs ſet forth his ex- Pſal. 72. 8.

cellent glorie. This was especially done, no doubt, in the crosse of Christ him selfe, according as him-
n.17.1. selfe prayeth, when he entreth vnto it: *Father glorifie thy sonne.* And Saint Paule saieth, in it *he hath*
l.2.9. *spoyled principalities and powers: and hath made open shewe of them, and triumphed ouer them vpon his crosse.* A proofe of this we sawe with our eyes, whē Christ vpon the crosse so wrought in the harte of the Ro-
r.15.39. maine captaine, that he cryed alowde: *Truely, this*
c.23.47. *man was the sonne of God.* When all the people beheld it that was done, *and smote their brests and went*
th.27.51. *backe:* when many saintes *rose out of their graues, and went into the holy Citie.* And not onely this worke was in men, but that we might knowe the vertue of his death, pearced eue into hel, to binde iudgement to the diuell and his angels with eternall desperation, and to witnesse it vnto his church, that the gates of hell should not preuaile against it. To this ende we sawe the earth did quake, the stones were cloue, the sunne was darkened, the graues did open: and this was the beginning of this kingdome.

The increasing and amplifying of this, is the preaching of the same crosse, that is of Christ crucified, that it might be seene and hearde in all the worlde, which had also a glorious beginning in the Apostles of Christ, whome God sanctified to that worke with excellent power, and graces of the holy ghost, so that notwithstanding the weakenesse of their persons, yet their voice went into all landes, and their wordes vnto the endes of the earth. And boldely Saint Paule witnessed of them selues, that God had giuen them glorious weapons to fighte withall

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weapons not carnall, neyther ſwordes, nor priſons, as earthly princes haue to keepe their ſubiectes in feare: but other weapons, in deed more contemned of the worlde, but yet made by God more mightie, then all other weapons or engines to caſt downe holdes, For by our weapons ſaith Sainct Paule, *We caſt downe mannes imaginations, and euery high thing, that is exalted against the knowledge of God, and bring into captiuitie euery thought to the obedience of Christ.* 2. Co. And this not onely was for that age, but as God is vnchaungeable in all his wayes: ſo this is made his euerlaſtinge ordinance, that the preachinge of the Goſpell ſhoulde be his *mightie power to ſaue all that doe beleeue.* Rom. And accordinglie this commiſsion is giuen to all that are ſente oute in the name of Chriſte, for the *gatheringe togither of the Sainctes, for the worke of the Miniſterie, and for the edification of the bodye of Chriſte, till wee meete altogither in the vnitie of faith, and knowledge of the Sonne of God, vnto a perfect man, and vnto the meaſure of the age of the fulneſſe of Chriſte.* Eph. 4.

Sith this then is that ſpirituall pompe, and thoſe victorious chariots, by which the ſonne of God is caried in triumph into the inheritãce of the world: they that haue eares to heare, let them heare what it is to preach the goſpell of Chriſt: and they that be called vnto it, let them knowe what worke they haue in hande: and they that reſiſt it, ſhal at the laſt be conſumed, as they that be enimies to the glorie of Chriſt, muſt needes be made his footeſtoole. So that euery one in the regard of ſo glorious a work, ſhould humble him ſelf to become a labourer in it: yea, the greater dignitie, the more trauell it ſhould

bring vnto it. So that Princes them ſelues haue no greater honor, if we will beleeue the prophet Eſaie: then to *licke the duſt vnder the Churches feete.* By which ſpeach, the Propher meaneth, that the faithfull and zealous kings whiche reigne vpon earth, ſhould with the perill of their crownes, not feare to ſet out, and giue all their ſtrength to the Goſpell of Chriſt, by which the Lord of Lordes is to be ſetled in his throne, & he that ruleth for euer in the houſe of Iacob, is to be crowned king. The preaching of the Goſpell, is the preparation of his waye, and the obedience vnto it, is the honour of his reigne, and what king hath to good a hande to ioyne in this? nay what king, whoſe ſpirit is in his noſtrels, and all his glorie is but a vading flower: what king I ſaye, is worthie to be a doer in this worke, but that it pleaſeth this immortal & heauenly king of his free grace to accept his labour? ſo that iuſtly they are iudged, that are deſpiſers of God, and knowe not the Lord of hoſtes, againſt whom they are prowde. Shall God proclaime it with ſo loude a voyce, that when he beginneth this worke, of his eternall decree, to bring his ſonne into his kingdome, all the Angels of heauen ſhall worſhip before him: and ſhall a mortall man ſo farre exalt him ſelfe, in his wiſedome, in his richeſſe, in his honour, in his nobilitie, in his crowne, in his kingdome, that he ſhall thinke it a diſgrace to giue all his life to the Goſpell? Can fleſhe puffe it ſelfe vp ſo farre aboue the Angels? O (dearely beloued) if we be happie, let vs learne this, and let vs further the worke of the lord, the Angels worke with vs. If we will not, wee ſhall pine away in our owne enuious idleneſſe, and without

out vs, the ſainctes and Angels ſhall giue Chriſt his glorie. Another thing here we may marke, howe it is attributed to God the Father, this glorifying of Chriſt: for ſo he ſayth: *when he bringeth his firſt begotten ſonne into the worlde:* Whereby wee learne that it is the worke of GOD, and let not vs boaſt: for though he vouchſafe to ſet our hande to his buſineſſe: yet our hande that is but vanitie, doth wither away in the worke, except God giue it vertue that it ſhould haue fruite. We can not ſo much as ſpeake except he put his ſpirit into our mouth: and when we doe ſpeak with a good meaſure of grace, yet the ignorant doe not heare vs, except hee prepare their hartes, and ſtill our worke is nothing worth, but he alone worketh all in all. And for this purpoſe that we ſhould giue him the glory of his owne worke, & not ſeeke our owne prayſe, therefore he hath choſen his workmen as you ſee, *Not many wiſe men of the worlde, not manie mightie, not manie noble:* but commonlie men of ſmal accompt, & a few in number, he giueth them tongs to ſpeake, and they carie his goſpell ouer mightie kingdomes: and make it flouriſh, whē all the powers of the realme haue armed them ſelues againſt it. And all this, that wee ſhould confeſſe, as here the Apoſtle ſaith, it is he. it is not we, that giue this kingdom vnto Chriſt. And ſeeing it is his worke, who is able to bring all his purpoſes to paſſe: it ſhalbe our wiſedome to further that, which God him ſelfe wil make to flouriſh and proſper, whether we will or no.

And where it is here ſaid: *Let all the Angels worſhip him:* he giueth our Sauiour Chriſte a cleare teſtimonie, ſo to be the ſonne of God in perſon, that

riſte is
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he is alſo in nature one & the ſame god with his father. For whom ſhould the Angels worſhip, but God alone, who in them ſelues haue ſuch power giuen thē of God, that one is able to deſtroy whole kingdomes, and ſuch glorie, that our eyes can not beholde them. And ſeeing God hath made this lawe: *Thou ſhalt worſhip the Lord thy God, and him alone ſhalt thou ſerue*: and yet the Angels worſhippe Chriſt: how cleare a proofe is it, that Chriſt is god? for we knowe their perfect and willing obedience: and therefore we praye: *Thy will be done in earth, as it is in Heauen*. So that the Iewes might throughly knowe, that ſeeing the angels did worſhip him, and had ſo their charge from God: therefore Chriſte was one God, in the maieſtie of the Father. And moſt true it is, our Sauiour Chriſte without that nature had neuer taken that honor vpon him. The

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.10.
.14.

Apoſtles of Chriſt, Paule, Peter, Barnabas, & other men of excellent gifts and ſingular power, to worke mightilie ſignes & miracles: yet would they neuer heare the name of worſhip. Peter vtterly refuſeth: Paule and Barnabas, they rent their clothes, being rauiſhed with zeale of Gods glorie, when it is once offered them. Nay the Angels them ſelues, whiche are greater then all kings, they cannot abide it: as manifeſtly we ſee in the Angel which appeared vnto Iohn, when Iohn would haue fallen downe at his feete to worſhip him, the Angel gaue him ſtreight charge: *Take heed thou do it not, for I am but a fellow*

pc. 19. 11
pc. 22. 8.

ſeruant with thee, & then teacheth him that which here we learn, that worſhip only aperteineth to god: ſo that this text ſerueth the Apoſtles purpoſe verie fitly, both to the cōfeſſion of the godhead of chriſt,

and

and in his preferring ſo farre aboue angels, that the Iſraelits might more equally beare it, that he ſhould be preferred before Moſes. In the 7. verſe. where he ſaith, *he maketh his Angels miniſtring ſpirites*: wee muſt note that this name the Apoſtle giueth thē as that wherin is their greateſt honour. For otherwiſe if he named in the angels things of leaſt accompt, it had bin no proofe of the glory of Chriſt: but naming that by which they moſt excelled, and yet exalting Chriſt ſo farre aboue them, it is cleare proofe of his excellent glorie aboue all creatures. So I ſaye here we muſt note that the holy ghoſt attributeth this to the Angels as their high honour, that they are miniſtring ſpirites, wherein let vs well conſider what it is to ſerue the liuing God, and how truelie it is ſaid, his ſeruice is perfect freedome. If he be an Angell, he hath no greater glorie: and who are we, and what are our fathers houſes, that can fancie vnto our ſelues more honour, then to feare before God, and walke obediently in his cōmaundements? How many times do Abraham, Iſaak, Iacob, Ioſue, Moſes, Dauid, & all the good kings of Iudah, howe many times do they intitle themſelues the ſeruants of God? how many times doth God ſhew forth his great loue and fauour, vnto diuers men vnder this name, to call them his ſeruants? Or who was euer heard of, except Senacherib or Pharaoh, or menne like vnto them, that would boaſt otherwiſe, & ſay: *Who is the Lorde that I ſhould heare his voyce, I knowe not the Lorde, Neither will I let his people gee.*

Praye (dearely beloued) that wee may haue eyes to ſee, and eares to heare, and heartes to vnderſtande, vnto what honour in this day we be called:

for

for moſt aſſuredly true it is, and all the Angels of heauē beare witneſſe vnto it, that in the world there is no greater glorie then to ſerue the Lorde. If thou where as high as the Prophet Dauid, yet Dauid had no greater glory to boaſt of then this, *Beholde Lorde for I am thy ſeruant, I am thy ſeruant, and the ſonne of*
116.16. *thine handmaide.* Or if thou wete a Kinge aboue all kings, full of wiſedome, riches, honour, as Salomon king of Iſrael: yet to be the ſeruaunt of the Lorde were thy greateſt dignitie, and aboue titles of kingdoms and countries, this were moſt honorable: Sa-
ecl.1.1. lomon the preacher, the ſonne of Dauid. Yea the Angels of whom we ſpeake, they haue all their glorious names, of Thrones, Powers, Rules, principalities, Dominions, in this reſpect, that they bee the ſeruaunts of the Lord, to execute theſe his mightie workings: and take away from them this ſeruice of God, you take away the honour of their high calling. So aſſuredlie we may beleeue and confeſſe it boldlie, that amōg mē, there is no other honor but this. If God haue made my life to abound in worldlie peace, the crowne and beautie of mine honour is to ſerue the Lorde. If God haue giuen me trouble in the daies of my vanitie, this is cōfort ynough that I am the ſeruant of the Lorde. Be our life as it will, eyther high or lowe, the onely fruit of it is, the ſeruice of God: and the only hurt that can approch vnto vs, is to forget the Lord, whoſe ſeruaunts wee ſhould haue bin: & let vs ſo much more conſtantly dwell in this perſuaſiō of hart, becaus we haue heard that the Lord hath ſpokē it, there is no greater glorie, no not in his angels, then to ſerue before him.

Of the nature of Angeles, as they are here deſcri-

ſcribed, by the grace of God I ſhall ſaye more in the latter ende of this Chapter. Nowe let vs praye that as we haue learned, ſo we may folow, acknowledging the glorie of our Sauiour Chriſt, and what the honour of his kingdome is: and deſire grace that we may be founde worthy, to be labourers in that excellent worke, in which God hath appointed to glorifie his ſonne, and that we may ſerue him in holineſſe & righteouſneſſe all the dayes of our life, who is only all the hope we haue, & ſhal in his good time, fil our life with his own preſence, & ſatisfie our eies with the ſight of his maieſty. And the ſame only & liuig god, giue vs his holy ſpirit, in which we may be cõforted, to liue in his loue, to walke in his ways, and to accompt all the world but vanitie, in reſpect of the inheritaunce purchaſed vnto vs in the Lorde Ieſu, the onely forgiuer of all our ſinnes: to whom with the Father & the holy Ghoſt, be honor & glory worlde without ende, AMEN.

¶ *The fourth Lecture, vpon* the 8. & 9. verſes.

But vnto the Sonne hee ſaith, O God, thy throne is for euer and euer: the ſcepter of thy kingdome is a ſcepter of righteouſneſſe.

Thou haſt loued, righteouſnes, and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladneſſe aboue thy fellowes.

NOwe the Apoſtle beginneth the third compariſon, accordinge to the title before. *Bearing vp all things with his mightie power:* which ſetteth out the kingdome of Chriſt, ſo that the

the compariſon is: Chriſt is an eternall King: ſo is no Angell, therefore he is to bee honoured aboue them. Thus hauing made mẽtion of his kingdome, then he deſcribeth it more at large, both to ſhewe what his kingdome is, and to make it more plaine, that though we could imagine eaſily, that Angels in honour deſerued the name of kinges: yet ſuch a kingdome no Angell could euer haue. An euerlaſting throne, a righteous ſceprer, exaltinge trueth, beating downe iniquitie: in worthineſſe whereof, God hath annoynted this Kinge with gladneſſe aboue all other, and hath called him by the name of God him ſelfe.

Here the Iewes, whome God hath ſhut vp in a heauie iudgement, and for the firſte contempte of of his Goſpell, keepeth them ſtill in blindneſſe vntill this day, they as they ſeeke buſily all wayes of errour to deceyue them ſelues: ſo they haue blinded their eyes, that they ſhould not vnderſtand this prophecie. And firſte, where it is ſaide: *Thy throne, O God:* They ſaye, the name, God, is likewiſe attributed to men, as they occupie any roome appointed them of God, as where this ſame Prophet ſaith: *I haue ſaide, you be Gods:* which meaneth, that they haue commaundement from God to execute his iudgement. But the Iewe, if he had not chaunged his heart, and turned it away from wiſdome to folie, he might haue knowen, that though this name be alſo giuen to Angels or Iudges: yet it is giuen not to one but to manie: ſo that in their number it is manifeſt, that it is a figuratiue ſpeache. Or if it be giuen to one, it hath ſome addition, as where it is

ſaide

Pſal. 82. 6.

ſaide to Moſes: *I haue made thee Pharaos God*: limiting the name to a certeine ſenſe, but thus attributed to one, without any correctiō of ſpeache: it was neuer but to God alone. Againe, they ſaye, all this Pſalme is of Salomon: and therefore being true in him, it can not proue any diuinitie in Chriſte: but this errour is euen as groſſe as the other. For howe ſoeuer this is true, that the Pſalme was written as a wedding ſong of Ioye, at the marriage of Salomon with Pharaoes daughter, yet this is knowen & manifeſt, that in the ſtories of thoſe men whiche were figures of Chriſt, ſome thing is euer ſpoken not agreeing to the figure, but to Chriſte alone, that wee might be bolde to applie it vnto him. Neyther yet can this Pſalme poſſibly be written of that mariage of Salomon, ſimply in it ſelfe. For when the Prophet beginneth: *My heart breaketh out into a good matter*: howe can this prayſe, or this earneſt deſire of the Prophet agree to it, whiche was contrarie to the law of God, and of it ſelfe could neuer be good? What had the kings of Iſraell to doe with Idolaters and blaſphemers, to marie their daughters? and no doubt as Salomon was a moſt famous Prince, ſo the glorie of the world did here lead him. For Egipt was the greateſt Monarchie in the worlde, and Pharao the mightieſt king: ſo that his daughter giuen to king Salomon, was the princelieſt mrrriage that could be made: but that it diſpleſed god, it is cleare: for both his generail lawe is againſt it, and this is particularly alledged in the cauſes of Salomons ruine. And though this Pſalme were nowe to wiſhe proſperitie and peace vnto it, what then? who will diſpute with the Lorde, for turninge all things to the

Exod. 24.
Deut. 7. 3.
1. Reg. 1. 1.

the beſt, to thoſe that loue him? ſo when Solomons hautineſſe had done this, what though God would except her after the renouncing of all her idolatrie, when as the lawe ſaith, ſhe had ſhauen her head, & pared her nayles, & forgot her fathers houſe? what though he would haue her a figure, of the honorable calling of the Gentiles, and ſhewe then in her, that though he gaue his lawes to Iacob, yet he was a God in all the earth, all that proueth nothing, but Salomon might do ill ſtill: and this wedding ſong was made not for him, but for another whom he figured. But let theſe Iewiſhe quarrels againſt the truth alone, and let vs examine the text here as it is, what honour it giueth to Chriſt, and how by no meanes it can agree to Salomon.

ut. 21. 12

In this ſcripture there are fower ſpeciall things ſpoken. Firſt, he is called God alone as I ſaide, and without additiō: euen as the prophet Eſai alſo calleth him the mightie God. By whiche warraunt of the Prophets, being a moſt ſure worde, the Apoſtles are bold to giue to our ſauior Chriſt the name and power of the liuing God, as Iohn ſaith: *the word was God.* And Thomas with theſe wordes confeſſeth his former vnbeliefe: *My Lorde and my God.* And S. Iohn in his Epiſtle ſayeth: *Ieſus Chriſt, this is the true God.* And Sainct Paule calleth him the *God which is for euer to be prayſed.* And in the epiſtle to the Coloſſians: *The fulneſſe of the Godhead dwelleth bodilie in him.* And many other places as plaine as theſe, grounded vpon this, and ſuch other places of the Prophetes before them. And therefore our Sauiour Chriſte him ſelfe, ſaide vnto theſe Iewes whiche yet beleeue not: *Searche the Scriptures, for*

Iſa. 9. 7.

Iohn 1. 2.

Iohn 20.

Iohn. 5. 20

Rom. 9. 4.

Col. 2. 6.

hey beare witnesse of mee. The seconde thing here
ttributed to Christ is, *That his kingdome is euerla-*
ing. So the Prophet Esaie had saide: *The increase*
f his gouernement and peace shall haue no ende. He shall Esai. 9.7.
t vpon the throne of Dauid, and vpon his kingdome to
rder it, and to stablishe it with iudgement and with iu-
tice from hencefoorth euen for euer. The same testi-
monie the Angell gaue of his kingdome, when hee
ame to the virgin Marie: *The Lord God* (sayth he)
hall giue vnto him the throne of Dauid his father: and Luke 1.32.
e shall reigne ouer the house of Iacob for euer, and his
ingdome shall haue no ende. And howe can this bee
ossible applied vnto Salomon, so directly against
he scripture, that the scepter should be taken once Gene.49.
way, not onely from the house of Salomon, but
rom all the tribe of Iudah? And howe could they
ot see with their eyes the ruine of that kingdome,
nd the throne of Salomon quite forgotten?

The thirde thing attributed heere to Christ, is,
ut the scepter of righteousnes is the scepter of his king-
ome: according as the prophet Dauid sayth in an Psal.97.2.
ther place, *that righteousnesse and iudgement, are the*
oundations of his throne. And the meaning of these
ordes, is after expressely added: *Thou hast loued*
(saith the Apostle) *righteousnesse, and hated iniquitie.*
his is the scepter of righteousnesse which he spea-
oth of, that is, that his gouernement shall be with-
ut all respect of persons, a ministerie of iustice, and
ue iudgement, euen according to the will of God
is Father, with whom there is no acceptation of
he person of a man. And howe can they attribute
is to Salomon? They knowe howe Salomon did
all away so farre from righteousnesse, and hated

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iniquitie ſo little ere he died, that hee became a notable idolater. And howe was his gouuernement in ſuch iuſtice, when the whole people came after to Rehoboam his ſonne, and ſaye: *Thy father did* 2.Cr.12.4. *make our yoke greeuous, nowe therefore make thou the grieuous ſeruitude of thy Father lighter, and wee will ſeare thee.*

The fourth thing here ſpoké of our Sauior Chriſt is, that for this cauſe *God had anointed him with the oyle of gladnes aboue his fellowes.* For this cauſe ſayth the ſcripture, becauſe thou louedſt ſo much iuſtice, what meane they ſtill to thinke here vppon Salomon, and of ſuch rewarde of his righteous rule, except they would haue the ſcripturs falſe, that beare witneſſe of him. *He had turned* (as the Prophete ſaith) *iudgment into worme wood.* And howe ſtandeth it that he was *anointed with the oyle of gladnes*, that is with giftes of the holie ghoſt, aboue his fellowes: when many kings of Iudah haue greater prayſe of God then he? and ſcarce any did fall from God ſo greuouſly as he. Nowe one refuge behinde, which they think they haue, is nothing at all: they wil ſay, that all this was ſpoken in reſpect of his beginning in which he was famous, with this oyle of gladneſſe aboue his fellowes, and aboue all the worlde. True it is, in reſpect of his gouernement at the firſt I graunt this might be ſpoken of him: but are not the wordes plaine, that they are not meant of anie that ſhould beginne well, and then fall backe? For ſaith not the text, that this ſcepter of iuſtice, ſhalbe in his kingdome for euer? Therefore howe ſo euer Salomon was once honoured aboue all kings: yet this prayſe was not his, but anothers, who ſhoulde

for

for euer abide in his iuſtice and righteouſneſſe. So theſe fower things here witneſſed of the Prophet: that he is called God, that his kingdome is euerlaſting, that his gouernement ſhalbe euer righteous, that he is anoynted with oyle of gladnes aboue all his felowes. All the Iewes in the worlde can not ſee Salomon nor any mortall man in this glaſſe: but muſt needes acknowledge our Sauiour Chriſt, the ſonne of God, God and man, the ſauiour of the worlde, the king and prieſt of his people for euer.

Now further to examin this ſcripture for our own edifying, let vs marke firſt how Salomon is ſet out a figure of Chriſt, and ſo ſingular tokens & ſhewes of Gods loue and mercie vpon him, that hee ſhould reſemble his only begotten ſonne: not withſtāding a man laden with ſinnes and iniquities: ſo as fewe haue apeared more vnrighteous or more vnthankfull to God. Such another example almoſt we haue in Samſon, a man full of infirmities, yet exceedingly beloued of God, and a liuely figure of his ſonne Chriſte. Wee learne in this both to knowe our ſelues, and to knowe God. In our ſelues to truſte to nothinge, not riches, honour, friends, ſtrength, authoritie, no not learninge, wiſedome, gouernement, or any knowledge: for in theſe both Samſon and Salomon haue fallen downe before vs. And if euer man had bin borne that could haue his happines in him ſelfe: that man was Salomon, ſtrong in power: rich in treaſure: wiſe in rule: healthfull in bodie: ſober in affection: aboundinge in pleaſure: what ſo euer his eyes or eares could deſire. No gifte wanting in mind, in body, in outward life: yea more then this, a hart that could meſure al the deughts of

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the world to vſe them as they are, & ſee the vanitie that is in them, and confeſſe that life in immortalitie is aboue all: yet frō all this he falleth when God leaueth him in his own power, to make triall of his owne ſtrength: for how could fleſh and bloud prevaile againſt principalities and the powers of darkneſſe? And howe coulde Salomon ſtande vpright though his ſtrength had bene double, when Adam him ſelfe could fall from Paradiſe? Then let not vs poore creatures boaſt our ſelues, in whome there is no wiſdome. Come not into this fight in thine own armoure: for where Salomon hath fallen, whoſoeuer thou art, thou wilt be cruſhed in pieces, and if in him there was ſo litle helpe, confeſſe thou with all humblenes of minde, that in thy fleſhe there is no goodneſſe, but put thy truſt in the liuing God by whom thou ſhalt be able to doe all things. And on the other ſide, ſeeing the great fallings of Salomon, did not let the good worke of the Lorde, but that he made a man ſo full of infirmities, ſo cleare an image of his ſonne Chriſt, & powred all his benefites ſo plentifullie vpon him. Let vs here ſee the goodnes of God, who hath found a way to burie for euer the ſinnes of all his people, and ſo to forget them that they haue none accompt: the figure of Chriſt was therefore in Salomon, that we ſhould ſee howe grace aboundeth aboue ſinne, and howe mercie is exalted aboue iudgement. In the nature and bodie of Salomon, we ſee the ſpirite quenched, grace deſpiſed, and iniquitie to haue the vpper hande: in the figure that he beareth, we ſee the ſpirit to conquer righteouſneſſe to be exalted, and a kingdome of glorie to be ſet vp for euer, that if wee ſhould find

in our ſelues the ſinnes of Salomon, yet wee might aſſuredly know, they can not driue away the image of Chriſt, but he is readie to iuſtifie all that doe beleeue, for it is no doubt but he in whoſe perſon was ſuch an Image of Chriſt, Chriſte offered to him againe an Image of righteouſneſſe, in whiche hee ſhould be preſented faultleſſe to eternall life.

Nowe where Chriſte is ſet out thus a kinge for euer, we are taught not by daies and times to meaſure his commaundements, but to holde thē without chaunge, as the gouernement for euer of his eternall kingdome: for it is to to groſſe folie for vs, to ſay, he is ſtill our king, if wee dare abrogate his lawes, for he is our ruler for euer, and yet without him we will make lawes continuallie? Was it euer heard, among earthly kings, that ſubiects could either repeale or change their princes lawes? or make lawes without them in their owne kingdome? or can there be greater treaſon then to cōſpire for ſuch a lewde libertie? Euen ſo it is with al men and princes in the church of Chriſt. He is our king, he muſt be our Lawe giuer, he is King for euer, & his lawes muſt neuer be chaunged, hee is our king alone and without him all the worlde can make no lawe. In no common wealth, there was euer law proclaimed but in the name of the King: In the Churche of Chriſt, who ſhal proclaime decrees but in the name of Chriſt? and therefore expreſſely Chriſt taketh vpon him to be our onely lawe giuer. And all Princes, the more godly they be, the more carefully will take heed to bee no lawgiuers in his church for matters cōcerning faith: for that were to giue a law vnto him, which none will do but antichriſt him ſelf.

Chriſte our lawe uer, and gouerne is for eu euer.

The Pope ſtirred vp Charles the fiſte and King Henrie the eight, and gaue them for their hire this title, to be called defenders of the faith: a proud bequeſt: and how humblie it was poſſeſſed, God doth know. After that king Henrie taking vnto him the courage of a true and naturall King, draue out that ſpirituall tyrant out of all his realme, and by grant of the clergie & conſent of the parleament, tooke vpon him the name of ſupreme head of the church of Englād, which the pope had before vſurped ouer all nations. But ſeeing now it is ſo, that theſe names are taken vp and made heriditarie to our Kings and Queenes, we will not reaſon of the titles, rather let vs do the dutie of louing ſubiects, & pray that they may find grace, by their names to be more prouoked to godlines: that in true ioy of hart, they may haue the honor of their calling, & hold faſt a good conſcience againſt the day of Chriſt. This onely we teſtifie to all potentates & princes, that what honorable titles ſoeuer they haue: yet they muſt be ſubiects in the Church, and haue Chriſte alone to bee king ouer it. Let them make no lawes, appoint no orders, ordeine no gouernement, but ſuch as are agreeable with his lawes, orders, and gouernement. For that were ſacrilege, and it is the preſumption of the man of Rome: but let them execute the lawes of Chriſt, ſee his orders kept, eſtabliſhe the gouernment which he hath ordained, and holde men of all degrees in obedience vnto God: for this is the true honour of the Lords choſen princes, and the glorie of their calling, which ſhall not wither.

And now to the end we may the more willinglie do this, both we & our kings, whom God hath ſet ouer

ouer vs: let vs marke this further which the Apoſtle addeth of our ſauior Chriſt, that *his ſcepter is a ſcepter of righteouſneſſe*: meaning as I ſaid, that his gouernement is all in trueth and righteouſnes. A good reaſon, and a greate perſuaſion to all that are of God, why we ſhould let Chriſte alone with the ordering of his Church. His ſcepter is a ſcépter of righteouſneſſe, not only a righteous ſcepter, that is, that what ſoeuer hee ordeineth it is righteous, but the ſcepter of righteouſneſſe, that is, whatſoeuer is righteous, is ordeined of him: and all ſpiritual ſcepters of al kings, which are not directed by him, they are crooked & broken, ſcepters of ſuperſtition, and ſcepters of idolatrie, there is none of righteouſneſſe but only the ſcepter of Ieſu Chriſt. The ſcepter is a litle wand which Princes haue accuſtomed to beare in their left hande, and it is a ſigne of their gouernment, and by a Metonimie it ſignifieth here the gouernement it ſelf. Now the ſcepter of chriſt is as his kingdome is, not a ſcepter of wood or metal like other kings, for his kingdome is not of this world as theirs is: but his ſcepter the prophet Eſaie in plaine words deſcribeth it. *He ſhal ſmite the earth* (ſaith he) *with the ſcepter of his mouth, and with the breath of his lips ſhall he kill the vngodly*. In whiche wordes of the prophet we ſee both what is the ſcepter, and why it hath the name of righteouſneſſe, the ſcepter is the word of his mouth, that is the preaching of the goſpel, not decrees nor decretals, nor traditions of mē, nor vnwriten verities: by none of all theſe we haue receiued the ſpirit of god: but only by hearing faith preached, it therefore alone is the ſcepter. Here tell me (dearely beloued) I wil aske no harde queſtion, Eſa. 11.

but a thing which your eyes haue ſeene, and your hands haue handled: tel me what kingdome is the Popes? or whence is it? is it Chriſts? then the preaching of the goſpel is the ſcepter of it, and the ſcepter bearers are in euery congregation the paſtors & teachers: by the goſpell preached, it bindeth & loſeth, by the goſpell preached it ruleth ouer vs, by the goſpell preached, it teacheth faith, it ordayneth religion, it miniſtreth Sacraments: by the goſpell it begetteh vs, by the goſpell it nouriſheth vs, and in the hope of the goſpel it laies vs downe in peace. If it haue another ſcepter then this, then it is another kingdome then that of Chriſt: if the ſcepter be the Canon law, & the ſcepter bearers their Cardinals and clergie lords, their chauncellers, and commiſſaries, and other men that wee knowe not, if they binde and loſe by pardons and bulls: if they teache a faith, folded vp as they terme it, in an idle fancie, that we muſt beleeue as the church doeth beleeue, and the Church beleeueth as we do beleeue, when neither our church nor we can tell what we beleeue. If they teach vs to worſhip after the traditions of men. If it feede vs vp in the hope of the Church of Rome: if it lay vs downe at laſt in an vnknowen purgatorie, whether this be the ſcepter, iudge you: and if it be, I aſſure you, in the worde of trueth, the Apoſtle and Prophet both witneſſing with me, this kingdome is a kingdome of darknes: a kingdome of ſinne, and it ſhall retourne to the ſhape of his firſt beginning. The kingdome of Chriſte ſhalbe euer knowen, by the ſcepter of the onely goſpell preached and practiſed in it.

Now, why is this called the ſcepter of righteouſneſſe,

neſſe, becauſe ſaith the prophet it killeth the vngod
y, the ſame expoſition the Apoſtle immediatly ad-
deth, *Thou haſt loued righteouſnes, & hated iniquitie:*
therfore it is called a ſcepter of righteouſnes, be-
cauſe it maketh the faithfull righteous, & deſtroy-
eth the ſinners from the face of the earth. In this
ſenſe S. Peter calleth it *the ſeede of regeneration*, be- 1. Pet. 1.
cauſe by it we be begotten a new into the image of
God, which is in righteouſneſſe. So thar here wee
know whether we be of the kingdome of Chriſte,
euen by the ſcepter by which wee bee ruled. If the
knowledge of the goſpel of Chriſt haue refourmed
vs into a new image, to be holy as our Sauior chriſt
is holy, that by his ſpirit the world be crucified vn-
to vs, and we vnto the world: then haue we our en-
franchiſment in this kingdome: if not, though we
dwell in the middeſt of the ſanctuarie, yet wee were
ſtrãgers from the law that came out of moũt Sion.
And though we were baptiſed with all the water in
the ſea, or as the prophet ſaith, though we waſh our
ſelues with Nitre, and take much ſope, yet our ini-
quities are marked before the Lord, except we feele
the forgiueneſſe of our ſinnes in the righteouſneſſe
and holineſſe of this Kingdome of Chriſte. And
what madnes can be like vnto it, to flatter my ſelfe
as if I had my portion among the elect of God, and
yet dwell in tabernacles of the children of the de-
uill (that is, I meane) and yet walke in all the ſinnes
of a corruptible man? Are not Gods children his
Saintes? Be they not brought vnto him with the
ſcepter of righteouſneſſe? doth he not keepe them
with the ſeale of his holy ſpirite? If I ſee no good
works in my handes, if I know neuer that the prea-

ching of the goſpell killed cõcupiſcence in me, and made me hunger and thirſt after righteouſnes, if I feele not the ſpirit of god, to ſanctifie more & more my hart and all mine affections, how can I ſay I am the child of God? No, no, talke while thou wilt, vſe thy libertie, ſay thou art a proteſtant, renounce the pope, except thou loue righteouſnes euen as thou loueſt thy ſoule & reioyceſt in well doing as in thy life, thou haſt bin but an idle hearer of the word of truth. Godlineſſe is not made of wordes, as a wood is made of trees, but it is an earneſt loue, proceding from a pure heart, & a good conſcience, and an vnfained faith, in which we may glorifie God, and do good to his people. Paule was godly, when he glo-
1.6.14. ried in nothing, but in the croſſe of Ieſu Chriſte, by which, the world was crucified vnto him, & he vnto the worlde. They are godleſſe hypocrites, which in
.1.16. worde confeſſe they know God, but in their deede
1.5.24. denie him. They are Chriſts whiche haue crucified the fleſh with the affections & concupiſcence of it.
.8.44. They are of their father the deuill, that in wickednes doe the deſires of the deuill. Let vs then learne (dearely beloued) in good time to be wiſe: whé we were in ignorance, then we walked in the workes of darknes, nowe we haue vnderſtanding, let vs walke as the children of the light, and if we take the goſpell into our mouth, let vs knowe it is a ſcepter of righteouſneſſe to reforme our life: and whoſoeuer he be that hath choſen this portion, peace be vpon
1.6.15. him and vpon the Iſrael of God: and he that withdraweth him ſelf frõ this purpoſe, euen as the Apo-
br.10.38 ſtle after ſaith: *Let our ſoules haue no pleaſure in him.*

And here let vs alſo marke howe the Apoſtle ſet-

teth

teth out this righteouſneſſe of Chriſte. *Thou haſt* (ſaith he) *loued righteouſneſſe & hated iniquitie.* This is generall in all duetie which we doe vnto God, to loue the obedience with all our heart & ſoule, and to deteſt and hate all the tranſgreſſion and ſinne. So the prophet Dauid ſaith: *I hate vaine inuentions, but thy law I loue:* and again: *thy lawe I loue, but I hate falſhood and abhorre it.* Euen ſo muſt we hate iniquitie if we loue righteouſneſſe & abhorre falſhood if we loue the trueth: and this is that eternall lawe which God gaue frō the beginning. I will, ſaith he, *ſet enimitie betweene thee and the woman, and betweene thy ſeede and her ſeede.* But O Lord, what a rebellious people are we? Where God hath commaunded all concorde, and bounde vs togither in all bands of vnitie, *one body, one ſpirit, one hope of our callinge, one Lord, one faith, one baptiſme, one god the father of vs al:* yet all theſe bonds we breake in ſunder: and anger, hatred, reprochfull words, quarels, woundes, murders, euerie curſed thing, we reache our hands vnto it: to make ſtrife one with another, and diſanul the agreement which God hath made: on the other ſide, touching the workes of darknes, wee will walke in them, & though God hath ſeparated them from vs, as heauen from hel, or Chriſt from Belial, and hath made the hatred of them perpetuall to vs, and our poſteritie, yet wee thinke as the prophet ſaieth, *to make a league with death,* and to bee at agreement with hell, we will folow our fleſhly concupiſcence, as though there were no lord to controll vs, and we will not hate ſin at all. A corrupt nature, to loue that which we are bid hate, & hate that which we ar bid loue, but a more corupt affection, if we giue peace

Pſalme. 113. &

to

to theſe deſires, & are wel pleaſed to loue them ſtill.

It foloweth in the end of this .7. verſe, *thy God hath anointed thee with the oile of gladnes aboue thy felowes.* In this we may learn another notable cauſe why we ſhould acknowledge Chriſt our only king and law giuer: becauſe hee is thus anointed, that is, in him dwelleth all fulnes of grace, and the treaſures of all wiſdome & knowlege are hid in him: ſo that leaue him, leaue his lawes, leaue his ſcepter, wee leaue inſtruction, we leaue righteouſnes, wee leaue eternall life. And here note that the oile of gladneſſe, is the gifts of the ſpirit of God: gladnes to our ſelues, becauſe it filleth vs with ioy in the Lord: and gladnes to other, becauſe it powreth grace into our lips, to cõfort the weak harted, & to make vs a ſweet ſauor of life vnto life, to all that hearkẽ vnto vs. The hart of earth that is drie & baren, and beareth no ioyfull fruit of the Lord God, this oile of gladnes hath not yet ſoftened it, to make it a fertile ſoile for the ſeed of the worde of God. And the careles man, of a dull ſpirit, that is not touched with his brothers ſinning but letteth him alone in his vncleaneſſe, to ſinck or ſwim, to ſtande or fall, to liue or die. And all that vſe companie only for worldly pleaſure, without regarde, of ſwearing, lying, backbiting, idle talke, wãtonneſſe, or whatſoeuer: what gladneſſe receyue other by their admonitions, & exhortations, or how can they ſay this ſweete oile is in their hartes? Let no man deceiue him ſelfe, God is not mocked: hee that is of Chriſte, hath a care to bring other vnto Chriſt, he hateth the iniquitie of all men, & giueth comfort to many with the oile of gladnes, of which he hath receiued: and thus farre of theſe verſes.

Now

Nowe let vs pray to God our heauenly father, that we may be taught of his ſpirite that like as he in his vnſpeakable wiſdome & mercy, hath geuen vnto vs his own ſonne to be a Sauiour, to eſtabliſh vntohim a perpetual kingdome, that our liberty might be defended with his ſtrōg hand, & to make vs partakers of all his benefites by rulinge vs with his ſcepter of righteouſnes, that is, filling vswith a holy knowledg of his Goſpell to loue righteouſnes, to hate iniquity: &by giuing vs of his fullnes, that we ſhould receiue grace for grace, & haue a happie meſure of the oyle of gladnes, with which he was anointed: ſo according to theſe his great merciestoward vs, let vs pray: &theLord graūt vs, that we may finde fauour in his ſight, to embrace his Son alone, to follow his ways, to loue his truth, to ſet out his honor, & to finiſh our wearie pilgrimage in his ſeruice, to the profit of our brethren, & ſtrēgthning of our faith, through Ieſus Chriſt our only ſauior, to whō, with the father &c.

¶ *The fifte Lecture, vpon* the 10. 11. & 12. verſes.

10 *And thou, Lord, in the beginning haſt eſtabliſhed the earth, & the heauens are the works of thy handes.*

11 *They ſhall periſhe, but thou doeſt remaine: and they all ſhall waxe olde as doth a garment.*

12 *And as a veſture ſhalt thou fold thēvp, & they ſhalbe chāged: but thou art the ſame, & thy yeres ſhalnot faile.*

THe Apoſtle goeth forwarde as before, & here addeth the fourthcōpariſon, in exaltng chriſt aboue angels. And he maketh this cōpariſon according to the title before geuen him, that byhim

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the world was made, and it is this. The Sonne of God, our Messias, of whome we speake: hee made the worlde, and ruleth it, as he will, and will abolish it in the time appointed, him selfe being vnchangeable in all his waies: which is a glorie farre aboue all that the scripture attributeth vnto Angels. Touching this scripture here alledged, howe it may bee applied to Christe, it is certein, that the psalme according as the title is, was a prayer of the afflicted church, most like, when it was in the captiuitie of Babylon, both because of the great cõplaint of the singular miserie which they suffered, and because they in their prayer alledge the appointed time of deliuerance to be come vpon them, which was only of the captiuitie of Babylon: to which, God had ap-
.19.12. pointed by his prophet Ieremie 70. yeres. Now that captiuitie being a figure of our captiuitie vnder Satan: the prophets foretelling that deliuerie, saw also in spirit the deliuerie which wee should all haue vnder Christ. And accordingly, the spirit so spake in the prophets, that somthing was so proper to christ figured, as it must needes be referred to him, & not applied to any figure. And this is generall in all the expresse figures of our sauiour Christ, who so euer were the men, or what so euer were the blessinges that God brought vpon his people, because in Iesu Christ all his promises, had their truth and accomplishment; therefore he is some waye so described, that the people must needs be lead to acknowledge still the couenant which they had in him. So in this
re.30.9. captiuitie of Babylon, the Prophet Ieremie foretel-
r.23.6. leth their deliuerie thus: *that they shall returne to*
ee.37.24. *serue God, and Dauid their King*: Dauid beinge be-

fore

fore dead. And againe: *He would raiſe vp to Dauid a righteous braunche, whom they ſhould call, the Lorde our righteouſneſſe:* whiche muſt needes be meant of the Meſſias, whom they looked for to be the ſonne of Dauid: and expreſſely hee noteth their returne into the fauour of God, with the ſame words, with which God maketh with vs his newe teſtament, in Ieſu Chriſte, that God will bee our God, and wee ſhall be his people. He will forgiue their ſinnes and iniquities, they ſhall be all taught of God. Euen ſo here in this Pſalme, the prophet foretellinge their returne from Babylon, foreſeeth the redemption that is in Chriſte, and breaketh out in complaint of his ſhort life, becauſe he ſhould not tarrie to ſee the day: and to comfort him ſelfe againe, ſpeaketh out in ſpirite, what ioye and gladneſſe hee ſawe in Chriſt, and how glorious a God he is, and ſo vttereth the wordes here alledged: *And thou in the beginning O Lord, diddeſt lay the foūdations of the earth, and the workes of thy handes are the heauens, &c.* And here theſe wordes: He laide the foundations of the earth, and the heauens are the work of his handes: are ſpokē according to our infirmitie, which know no buildings but by foundations, nor can make anie great workes without our handes: otherwiſe it is certaine, the earth hath no foundations, nor no hands could make the Heauens, but all was made, and conſiſteth by the power of God. Thus we haue hearde, what argument the Apoſtle here vſeth, and howe this text is applied vnto Chriſt.

Nowe, touching the wordes, where the Prophet ſaith: *And thou Lord*, the Apoſtle is a good expoſitor that this is ſpoken to the ſonne of God, to whome

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he attributeth the originall & cauſe of making the word. A place moſt worthie to be diligentlie marked: for it giueth clearely vnto Chriſte the fulneſſe of the Godhead, accordinge to the article of our creede: *I beleeue in God the Faiher Almightie, maker of heauen and earth.* And all Arrians, olde and new, which ſo long haue blaſphemed the ſonne of God, and made him but a ſeruant, in the creation of the worlde, becauſe many times the ſcripture ſayth: by him God made the world: if they heare this ſpoke to that ſon: and thou Lord in the beginning didſt lay the foundations of the earth: they will ceaſe to blaſpheme, and confeſſe he is God to be bleſſed for euer. And where it is ſaide: that God the Father, by him made the worlde: that phraſe of ſpeache diminiſheth not his glorie, but rather teſtifieth it more clearely. For we haue ſaid before, *that Chriſte is the ſhining brightneſſe of the glorie of his Father*, that is, the perſon in the deitie, by whom onely the eternal wiſedome of God could make his maieſtie ſhine vpon any creature: neither was it euer poſſible, that any creature ſhould ſhew forth the goodnes of god but onely by the perſon of the ſonne. And therefore, when the name of God, or creatiō of the world is giuen vnto the ſonne, as here we ſee: we do hūblie confeſſe and adore the vnitie of the Godhead that is really in him: when it is attributed to the Father, as he that by his ſonne hath made all theſe things, we acknowledge the properties of the perſons, the Father dwelling in light whiche none can approche vnto, a fountaine and headſpring of immortall glorie. And the ſonne the ſhining brightneſſe of that glorie, by whom it is made knowen of

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men and Angels: ſo, when we ſay: wee beleeue in God the Father almightie, who made the world: we acknowledge the goodneſſe and mercie by whiche the worlde was made originally to dwell in the perſon of the Father: when wee ſaye, the worlde was made by the Sonne, we acknowledge the wiſdome of God, by which the thing was wrought, and the glorie of it imparted vnto vs, to be in the perſon of the ſonne: as likewiſe, where ſoeuer the holy ghoſt is mentioned in this worke, wee acknowledge the vertue and power giuen to all creatures, both for their continuaunce, and for the efficacie, to be of the perſon of the holy Ghoſt: and where the creation is attributed to all, Father, Sonne, and holy Ghoſt. we confeſſe the vnitie of the Godhead, in the diſtinction of perſons, which nowe we ſee in faith, and wherein wee reioyce in hope, whiche ſhall neuer bee confounded, but ſhall bee made perfecte, when this mortalitie ſhall put on immortalitie, and wee ſhall ſee God as he is. Eſa. 40. Pſal. 33.

Where it it ſaid further: *God laide the foundations of the earth, and the heauens are the worke of his hands.* We muſt conſider, the creation of the world is thus attributed to God, not only becauſe all things were made by him: but becauſe he hath ſo made them, that they carrie a marke imprinted in them, of the power and Godhead of the Creatour. Thus hee meaneth, whē he ſayth: the Heauens are the works of thy handes. Euen as the Prophete ſayeth: *The heauens declare the glory of God, and the firmament ſheweth his handie worke. Day vnto day vttereth ſpeach, and night vnto night openeth knowledge.* And here we muſt learne accordinge as the workes of God are Pſal. 19.

thus

must acknowledge glory of God in his workes.

thus before vs, ſo to beholde them & take the pleaſure of them, that we giue glorie to God in all that he hath done. Whē I ſee the heauens: I muſt ſee his greatneſſe, who was able to ſet ſuch a couering ouer the earth. VVhen I behold the earth: I muſt behold his prouidence, who hath ordeined ſuch a place of nouriſhment for all creatures. When I looke vpon the vnchaungeable courſe, in which all thinges are eſtabliſhed: I muſt looke vpon his conſtant wiſdom and goodneſſe: who in a ſtedfaſte purpoſe hath extended his mercies ouer all his workes. In the leaſt of all the creatures of God, when I ſee wiſdome, power, glorie, more then al the world can reache their hands vnto: let me humble my ſelfe vnder his high maieſtie, before whom, no kinge, no prince, no power of the world hath anie account: but all nations
Iſa. 40. 17. before him are as nothing, and they are accompted vnto him leſſe then nothing, and lighter then vanitie it ſelfe. Thus God hath ſhewed him ſelfe in his creatures: and euen as S. Paul ſayth: His inuiſible things, he hath made manifeſt in them, both his eternall power and his Godhead, that they might be without excuſe, all that will not honor him. Let vs therefore (dearely beloued) forget nowe the times of ignorance, and at laſt be wiſe hearted, to read the bookes which God hath written in great letters, & laide open before vs, in all his workes: let vs ſee his glorie. Thus did the Prophet Eſaie before vs, as in the 40. chap. of his prophecie, we reade: *Who hath meaſured the waters with his fiſt: and compaſſed heauen with his ſpanne: who is hee hath comprehended the duſt of the earth in a meaſure, and weighed the mountaines in a weight, and the hilles in a ballance?* Nothing

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in the worlde, no not the verie duſte of the earth, could come in the Prophets eyes, but hee could ſee in it a great worke of the Lorde. Saint Paule ſaith: God left not him ſelf without witneſſe among men euen when the times were moſt blinde. For as much as hee gaue vnto them from heauen raine, and fruitfull times: for who is hee that maketh the raine to fall, and the ſunne to haue his courſe of ſhining? who hideth the treaſures of the ſnow, & bringeth foorth the hoare froſtes? Who couereth the Heauen with cloudes, and bringeth foorth the windes out of their places? Who maketh the Sea to roare with the great noyce of the waues, and maketh it calme againe as if it had not bene moued? What Princes, what hoſtes of men, though all the worlde woulde ioyne their ſtrength togither, can do the leaſt of theſe things? Nay, if all nations ſhould bande them ſelues togeather, they can not hurt ſea, lande, ayre, clowdes, elementes, day, night, ſummer, winter, nor any thinge that God hathe eſtabliſhed for euer: but in euerie one of theſe is the ſtrength which cannot be reſiſted. The ayre can infect all fleſhe: the earth ſwallowe it vp: the Sunne burne it with heate: the froſt kill it with colde: the thũder & lightning, do make afraid all the tyrants, among men. Nay, we may learne in the plagues of Aegypt, howe the moſt vile thinges can make aſhamed all the children of pride. And why then do we not learn in all that we ſee, to confeſſe the greatneſſe of the Lorde? Why doeth not the ſtrength of his workes, make vs confeſſe his power: and all the delight that wee haue in them, why doeth it not make vs acknowledge all his goodneſſe to the chil- Act. 14.

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dren of men? The Prophet Dauid saieth: when I beholde the Heauens which are the workes of thy handes: the Moone, and starres, which thou hast ordeined: what is man, say I, that thou art mindful of him: or the sonne of man, that thou so regardest him? Our sauiour Christ saith: when we see howe God feedeth the sparowes, & cloatheth the Lilies: wee are a faithles people, except wee see his prouidence ouer vs, to feede vs, & to cloath vs in all our necessities. And sure the trueth is, except I see with such eies the creatures of God, I am become a creature degenerate from that image, in whiche I was first fourmed. If I see nothing in the heauens, but that they are light, and aboue my reache: the horsse and mule see this as well as I. If I see nothing in the earth, but a place to walke in, or to take my rest vppon it: the beastes and fowles see this as wel as I. If I see nothinge in my gorgeous apparell, but pride of a goodlie colour: the Pecocke seeth that in her feathers. And if in all my meate and drink, I know nothing but the pleasure and sweetnesse of the taste: the hogge and swyne haue heere as great a portion as wee.

To be short, if hearing, seeing, smelling, tastinge, feeling, be all the delight we can finde in the works of God: wee haue giuen our preheminence to the dumme creatures, which haue these senses more exquisite then wee: and wee haue turned the heartes of men into the heartes of beastes, who with wisedome, prudence, vnderstanding, knowledge, reason, can do nothing. And the wordes of the prophet are fulfilled in vs: Man, when he was in honor had no vnderstandinge, he was compared to the bruite

beastes,

beaſtes, and was made like vnto them. I ſpeake this with the moe wordes, and the more earneſtly, that you might ſee & deteſt the ſhame of ſome, who doe not onely, not ſee in the creatures of God, the glorie of God, to feare before him, and to giue him honor, but quite cõtrarie in al his creatures, they prophane his name, which eate till they ſurfet, and drinke till they be drũken: who put on pride with all their apparell, and make their lands and houſes priuiledged places for much iniquitie, which fill their mouthes with curſed ſwearing, euen in the ſight of the Sun, and commit their whoredomes, & feare not at the darkneſſe of the night. Flee (dearely beloued) farre from ſuch: hate them (as the prophet ſayth) with perfect hatred all their aſſemblies. The earth that mourneth vnder the burden of them, one daye will ſpue them out, and the creatures which they holde in this miſerable bõdage of ſinne, one day God will heare their ſighes, and they ſhall giue a ſpeedie witneſſe againſt their oppreſſours. And thus much of the creaturs of god, which here are ſaid to be made by the ſon of God, & to be the works of his hands.

An other thing here we haue to conſider, that the Apoſtle teacheth the excelencie of Chriſt in reſpect of his continuance, before whom, the heauen and earth are but a moment: for ſo in this cõpariſon, he ſpeaketh of their age, as a thing of nothinge, *They ſhall periſh, they ſhall waxe old as a garment, they ſhalbe folded vp as a veſture:* making all the cõtinuance of the heauen to be vanitie and of none account: for although it may ſeeme hee might haue made this compariſon with things of a more expreſſe ſhew of vanitie then a garment, as to haue compared them

with ſmoke, with the ſhadowe of ſmoke, with the dreame of a ſhadowe or ſuch like: yet in comparing the time of the heauens, whiche are ſo many ages, with a garment which is ſcarce a yeare, it is as cleare a teſtimonie all is nothing, as if al were not a minute of an houre. Beſides this, the cauſe of this compariſon with a garment, was the ſimilitude in whiche God hath ſet the Heauens, who hath ſpred them like a corteine, and made them as a coueringe to all his creatures: it was not to make the compariſon leſſe in ſhewe of their vanitie. Then here let vs bee wiſe hearted, as the Prophet was, as oft as our hope is before our eyes, to ſee our Sauiour Chriſt liuinge for euer: let vs not onely confeſſe that our own age is nothing in reſpect of him, but let vs boldlie contemne euen the continuance of the heauens, & account all thing nothinge that hath an ende: for let the dayes be neuer ſo many, which you can call into account and multiplie yeares into the lõgeſt continuance which your thoughtes can comprehend, that thouſand thouſandes be before you, and tenne thouſand thouſandes are in your minde, with one word you ſhall confute them all, & with the breath of your mouth you may blowe them away: and as the prophet ſayth, make them all as a garment that is rent and worne: for reckon vp all thy thouſands that thou canſt, and put this word *Paſt* vnto them, and where are they nowe become? a thouſande thouſand thouſand yeares paſt, what are they?

And if time be ſuch a tyrant, to breake the delight of the long age of the verie heauens, that the wiſe heart of a man doeth ſay, euen they are vanitie, and waxe old as doeth a garment: what fooliſhnes hath wrap-

wrapped vp all our vnderſtanding? and what blindneſſe is in our heartes, that we ſee not our owne life, what it is? Not one of a hũdred that hath three ſcore and tenne yeares, and of thoſe a great parte are ſlept out, ſo that we feele them not, and a great part conſumed with ſorrow, either in loſſe of credit, or feare of puniſhement: or paine of ſickneſſe: or griefe of our labour: or penſiuenes of our wants: or anguiſh of our deſires: or at leaſt, euen with a wearineſſe of time it ſelfe: ſo that of three ſcore and tenne yeares, let him ſpeake that can glorie moſt, and hee ſhall finde that in them all, he hath ſcarſe tenne ful yeres of pleaſure: and his verie pleaſure, euen then, when it is greateſt, what is it? Surely ſuch as if hee looke downe into his owne thoughts, he ſhould ſay in the middeſt of it, his heart is heauie. And ſhall yet this life, ſo ſhort, ſo troubleſome, ſo without pleaſure, ſo faſt holde vs bounde with blinde deſire, that wee neither long for, nor looke after Ieſu Chriſte, who liueth euer, and hath caſt forth of his preſence all ſinne, and ſorrowe, and death it ſelfe? Could the Prophet ſo ſhewe him in immortalitie and all his elect with him in the glorie of his father, that hee bewayled the vanitie of his owne life: yea though it ſhould haue laſted as longe as the Heauens, and while the Sunne and Moone endureth, though hee ſhould haue abiden king of Iſrael, was all this vnto him as a ſhadowe or an idle dreame in compariſon of Chriſt who is for euer, and whoſe yeares ſhall neuer faile? And ſhall we thinke we haue the ſpirit of God or any portion in Ieſu Chriſte, who in his euerlaſtinge continuance, can not finde ſuch pleaſure as in our viſarde of vaine life, that ſoudenlie

appeareth and is no more? who in the glorie of his preſence, and maieſtie of his Father, can ſee no ſuch delight, as in carding, diceing, daunſing, & ſuch like works of reproche and ſhame, & horrible confuſiõ?

Nay, I will tell you (dearely beloued) and I will tell you true: your owne eyes and eares ſhall beare witneſſe with me that I lie not. Theſe men that thus ſerue in the vile bondage of theſe paſtimes, they carrie with them the badge and cogniſance of another maiſter then of the liuing God: for tel me, from morning to night are not their mouthes ful of adulterie, of wrath, of hatred, and ſwearing without ſhame, in which God is diſhonoured, and the croſſe of his Sonne Chriſte made deſpiſed? Then doubt not what theſe mẽ do, nor what maiſter they ſerue, but pray that God may haue mercie vppon them, as vpon vs this daye, who loue not their delights, that they may repent, and withdrawe themſelues from the ſnare of the diuell, in which they be holden, according to his will, and begin while yet it is good time, to deſpiſe this, and regarde the life of Chriſt, in compariſon of which they may ſaye with the Prophet: *The Heauens ſhall periſh and conſume as a garment, but thy yeares (O Lord) they haue no ende.*

One other thing followeth in the Prophet, which the Apoſtle reciteth not, but for our times it hath a verie good inſtruction: the Prophet thus concludeth: *The children of thy ſeruaunts ſhall continue, and their ſeede ſhall ſtande faſte in thy ſight:* becauſe chriſt had ioyned his Church to him ſelfe, he the head, and they the body, by him who endured longer then the Heauens, the Prophet knewe his people coulde neuer periſhe: and in his thought, if the

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Prophet had comfort againſt the tyrannie of the kingdome of Babylon, what comforte maye wee haue nowe againſt the enimies of the Churche of Chriſt? They thinke they bee manie, and ſtronge, and riche, and wiſe, and they will preuayle: their Pope ſhall vp agayne, they will haue Maſſe, they will exalte the Church of Rome: they will become ſlaues to a vile perſon as they were before: they will doe, I can not tell what. Alas poore ſoules, howe faſt they holde a lye in their right hand: The ſhame that they ſeeke for, they ſhall neuer finde. For what are they? Or what is their ſtrength? Howe much are they better then graſſe, or then the flower in the fielde? What is their life more then a vapour, or then a ſmoke that vaniſheth away? yet they boaſte them ſelues againſt the Churche of Chriſte, whiche is knitte vnto the Sonne of GOD, liueth in his life, ſtandeth in his ſtrength, whoſe right hande hath made all things, and whoſe yeres endure for euermore: whyle wee truſt in this, our hope is ſure, and all our ennimies ſhalbe aſhamed. And let vs praye, that it would pleaſe God our heauenly Father, of his great goodneſſe, to haue mercie vpon vs, that by his ſpirit the eyes of our minds may be lightened, to ſee what great Saluation hee hath giuen vnto vs in Ieſu Chriſt: who is his onely ſonne: heire of all things: creator of the world: who ruleth and gouerneth all things: and ſhall ſhewe vs his glorie in immortalitie, when all theſe creatures ſhall haue their chaunge. And the Lorde graunte, that in theſe dayes of our vanitie, whyle yet wee are walkinge to the day of reaſt, wee may in the meane ſeaſon ſee his grace, and glorie in all his creatures,

in whiche we haue our pleaſure, that wee may enioye them to his prayſe, and with wiſe heartes meaſuringe his tymes who ſhall endure for euer, when all theſe things are paſt, we may mourne in ſpirite, to ſee the tyme aproch, when we with him ſhal both ſee and inherit his immortalitie, through his Sonne Ieſu Chriſt, who hath purchaſed it for vs, and with his mightie power, will keepe vs in ſaferie vnto it, againſt that daye: to whom with the father and the holy Ghoſt our only comforter, be al honor & glorie, nowe and euer, AMEN.

¶ *The ſixte Lecture, vpon the 13. & 14. verſes.*

13 Vnto which alſo of the angels, ſaid he at any time, ſit at my right hand til I make thin enimies thy footſtoole.
14 Are they not all miniſtring ſpirites, ſent forth to miniſter, for their ſakes which ſhalbe heires of ſaluation?

NOwe the Apoſtle maketh the fift compariſo betweene the Angels, & our Sauiour Chriſt: in which it is plaine, he is exalted aboue all angels: And this compariſon is out of the ſaying of the Prophet: *Sitt on my right hand vntill I make thine enimies thy footeſtoole.* A ſingular honor aboue all that euer Angel had: for it ſignifieth, that God hath take him into the fellowſhip of glorie, and giuen him all power, in heauen & in earth. Touching this Pſalm as it is moſt true: ſo it is confeſſed of all, that it is a propheſie af our Sauiour Chriſt, how he ſhould bee Kinge of his Church, and vtterlie ſubuert all his enimies, & be our prieſt after the order of Melchiſedech who ſhould bring an end to the prieſthood of Leuy:

and

and according to this meaning of the Prophete, ſo the Apoſtle alledgeth this ſentece, for proofe of this excellencie of the Son of God aboue all angels. And with this teſtimony, our Sauior Chriſt himſelfe confuteth the Phariſes, when they denyed his diuinitie, reaſoning of the force of this word LORD, becauſe the compariſon then was with Dauid.

These words of the Apoſtle: *To which of the Angels ſaid he at any time &c.* they ſhew playnly, what glory it is to ſitt on the right hande of God. For when the Apoſtle ſayeth: The like was neuer ſaid to Angels, that is, ſuch glorie was neuer giuen them: what can it elſe meane, but that Chriſt is confeſſed to be one God with his father? Or what can we vnderſtande to be higher then all Angels, but God alone? If the right hande of God could ſignifie his preſence, the Angels are in his preſence: and of them, thouſande thouſandes are before him: and as our Sauior chriſt ſaith, *They ſee the face of our heauenly Father.* If his right hand could ſignifie the fruition or ſight of his glorie: the Angels are all bleſſed ſpirites, and ſee his glorie euen as it is. If his right hande did ſignifie any inferiour power, though it were greater then all the world, ſuch power haue alſo Angels: ſo that one of them haue ſmitten whole armies of men, and whole Countries: and therefore be they alſo called principalities and powers, becauſe no ſtrength in the world can reſiſt them. But ſeeing *his right hand* noteth vnto vs, that honour which neuer Angel was receiued vnto: and aboue the angels we know none but God alone: therefore, the Scripture ſpeaketh plainly, in ſetting Chriſt *on the right hande of his father*, farre aboue angels: that he is one God, & equal

with

with his Father. Beſides this, ſith it is ſaide, *Sit thou on my right hande, till I make thine ennimies thy foote-ſtoole*: it is plaine, that this is the right hand of god, the power of God giuen vnto Chriſte, in which hee ſhall ouercome all his enimies: and ſith this is the ende of that glorie, that glorie is nothinge but the power by which this is brought to paſſe, and when this ſhalbe accompliſhed, that all his enimies ſhalbe confounded, then this ſhalbe finiſhed: for him to ſit on the right hand of his father: not that chriſt ſhall ceaſſe to be equal with his father, but that this kingdome of Chriſt our mediatour betweene God and vs, in which he keepeth vs: that ſhall ceaſe, and he ſhall giue it vp vnto his father, and God ſhall be vnto vs, all in all. And thus farre of all theſe honorable titles giué vnto Chriſt: in all which the Apoſtle proueth him greater then all Angels. The firſte is, that he is called the naturall ſonne of God. The ſecond, that the Angels haue commaundement to worſhip him. The third, that he is a king of glorie, reigning for euer in trueth and righteouſneſſe. The fourth, that he is Creatour of the world, and endureth when the world ſhall periſh. And fiftly, that he ſitteth on the right hand of high maieſtie: al which are proper titles to the ſonne of God, and greater then can be giuen to any Angel: and therfore Chriſt to be exalted aboue them all.

Now in the 14. verſe following, on the contrarie parte the Apoſtle ſetteth downe, what is the proper glorie of Angels, that by playne compariſon, this dignitie of Chriſt might more appeare, & ſo of Angels he addeth, that they be all miniſtringe ſpiritis, ſent out for the ſafetie of thoſe which ſhall inherite ſal-

ſaluation. Where he calleth them miniſtringe ſpirites, according to the teſtimonie of Dauid before alleadged: *He maketh his Angels ſpiriter, and his miniſters a flame of fire*, which both names, ſpirites and miniſters, the one of nature, the other of office, hee bringeth thus into the proper definition, that they be miniſtring ſpirites. And becauſe the miniſterie of any creature may be in diuerſe things, therefore to take away this vncerteintie, wherein their miniſterie ſhould be, he addeth ſtreight: that they are miniſters for the ſafetie of Gods electe. So ſettinge out a perfect definition of an Angel, fully comprehendinge all that wee can, or ought to knowe of thoſe bleſſed ſpirites: for all their glorie is comprehended in the nature of a ſpirite; and the prayſe which continually they ſing vnto God, is comprehended in their miniſterie: for they are named miniſters, accordinge to Gods ordinaunce and good pleaſure, ſo that with continuall prayſe & thankeſgiuing, and reioycing in the Lorde, they doe their worke as after their example we make our prayer: *Thy will be done in earth, as it is in heauen*. Now vpon this definition of Angels, and the former teſtimonies of the great glorie of the ſonne of God our Sauiour Ieſus Chriſt, by good compariſon the Apoſtles concluſion is plaine and manifeſt: that ſeeinge our Sauiour Chriſt is ſo exalted, euen aboue the angels, in all the honour of a King, a Prieſt, a Prophet, we ought much more ſo to acknowlege him aboue Moſes, aboue Aaron, aboue all Temple, ſanctuarie, mercie-ſeate, and all ordinances of the lawe, that he might be alone our onely health and ſaluation. And thus hee finiſheth this firſt chapter, in whiche

I ſaid,

I saide, he setteth out the persons of Christ, according to his Godhead, bodilie dwelling within him.

Now, touching the wordes, what we haue to note of this, where he saieth: *to which of the Angels saide hee at any time*: I then sufficiētly declared vnto you, as God gaue me grace, when I expoūded the 5. ver. Likewise of Christes sitting at the *right hande* of God, I spake more fully, expoūding the third verse.

Where it is here added: *Till I make thine enimie thy foote stoole.* The Apostle S. Paule, speakinge of
Co.15.23. this victorie of Christ, he saith: *He shall abolish all rule, and authoritie, and power*: noting, as he saith in an other place, *that we wrestle not against flesh and*
phes.6. *blood, but against principalities and powers, against worldly rulers of this darknesse, against spirituall wickednesse in high places*: wherein we see, of what force & strength our enimies are. And because he saith:
ontinual The last enimie shalbe abolished, whiche is death,
imies to we see, that there shall neuer wante enimies to the
e church, Church: wherby we should be prouoked, in regard
of great of our continuall daunger, to bee euer watchinge:
ength. and because of our strong enimies, onely to put our trust in Christ. And here (I beseeche you) let our
hearte be in our owne wayes, and of our natural life, let vs learne wisedome, least we bee also vpbra-
ke.12.54. ded of our Sauiour Christ, that we can discerne the face of the earth, and of the skie, but wee can not iudge of our selues what is right. Tell me, who of vs hauing a long iourney, by many theeues & wilde beastes, or passing the rockie seas in great and violent stormes, though he escape a place or two, where no theefe is, nor any beast hath molested him: yet at euery place of daunger, his feare is still renued.

And

And though he haue passed, many highe surges, & deepe gulphes of water, yet at euerie waue, hee is still affraide: not careleſſe, becauſe hee hath passed farre: but stil careful, becauſe there is more behind: and this wiſedome we vſe, becauſe we knowe wee may as well fall towarde our iourneyes ende, and as wel be drowned before the hauens mouth, as when we firſt began our daũgerous voyage. Euen ſo with the Church of Chriſt, in which this day we confeſſe our ſelues to haue our portion: from the firſt daye of her peregrination in earth, till her laſt entraunce into glorie, there is a perpetuall hatred betwene the ſerpent and her head, and betweene the ſeede of the ſerpent and her children, in whiche ſtrife euery one of vs particularly haue our fight, ſo that from our mothers wombe, till we lie downe in the graue, our life is a warrefare vpon earth. No age, no condition of life, no day, no night, but brings his enimie with him, and the ſame enimie armed with ſinne and death, as well againſt the man of an hundred yeares olde, as againſt the childe that is newe borne: and as well we may fall into condemnation through apoſtaſie of old and crooked age, as through concupiſcence and pryde of youth. And if at any time we become ſecure like a careleſſe people who haue our ſenſes dulled with an idle dreame of peace, it is not becauſe we be out of danger, but accordinge to the parable in the goſpell, *The ſtrong man hath poſſeſſed all*: and therefore all things ſeeme to be ſo ſafe and ſure. Let vs therefore bee wiſe, and ſhake off the weight of this dull ſluggiſhneſſe, which preſſeth vs downe, that with attentiue eares wee may willinglie heare his louing counſell, who one day will breake

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the ſtrongeſt head of all our enimies. He biddeth vs watche and pray, becauſe wee knowe not the daye nor yet the houre: and ſo much the rather let vs doe it: becauſe wee ſtand not in danger of robbing, or drowning, or tearing with wilde beaſtes: which yet woulde make vs affraide, though death ſhould end our miſerie: but we ſtand in daunger of greater calamities, when death ſhalbe aboliſhed, whether we ſhalbe accurſed in eternall fier, or whether we ſhalbe the bleſſed of the Lord. And as the peril is great, ſo wee haue heard the enimies are ſtrong, and ſuch as before whome we are verie cowards: for be we otherwiſe neuer ſo valiant to indure paine, to quarel, to fight, to deſpiſe any daunger, as it is the manner of a great many ruffians in deede: but men of good courage they woulde be called: bringe mee one of them in battell againſte theſe enimies: wee haue to ſtriue againſt pride, againſte concupiſcence, againſt idle games, againſt all ſinne, and thou ſhalte ſee no boye, no woman, no ſicke man ſo verie a coward: he hath not the heart to ſtrike one blowe, but yeldeth him ſelfe a ſlaue, and is led awaye as an oxe to the ſlaughter-houſe. Let vs therfore watch: Let vs praie: for in this dangerous battell, in which theſe ſtrong men are verie cowardes, what can wee doe? Euen let vs deny our ſelues, and truſt vnto him that ſitteth on the right hand of his father, and hee ſhall make all our enimies our footeſtoole.

And this word we muſt not lightly paſſe ouer: for it noteth a certeine and great confution vppon the enimies of Chriſte: for though it be ſometime honour to be named the Lords footeſtoole, as where it is ſaid: *Heauen is my throne, & the earth is my footeſtoole.* Iſa. 66.

And

And especially in the lamétations of Ieremie, where he saith: *The Lord hath darkened the daughter of Sion, and throwne downe the beautie of Israell, and hath not remembred his footestoole.* Yet in this place, where it is spoken of Gods enimies, it noteth their extreme ruine and shame, euen as of those, whō we doe stamp vnder our feete. An example of this wee haue in the Iewes: whose name was once so honourable? Howe doe the prophetes glorie of the house of Iudah? yet since they haue taken vp this enimitie against Christ, and sett them selues againste his Churche and people, they haue had experience of the Lords right hande, and their name is a name off shame and ignominie ouer all the worlde. Another example wee haue of Rome: what Citie had once such honor? and what name was of more renowne? yet since it hath bene the seate of Antichrist, enimie to the sonne of God and to his Gospell: as she hath filled her selfe with all abhominations, so God hath troaden her vnder feete, and (as the prophet saith) shee hath left her name as a curse vnto the chosen of the Lorde: that I assure you, in my eares, & in the eares (I am sure) of many thousands moe, the citie of Rome is a citie of contempt, of ignoraunce, of sinne, like a dead stock, whose sweete blossomes and pleasaunt fruite is withered and worne away, *and her roote* (as the prophet saith) *is rottennesse, and her bud as the dust:* and such shalbe the ende of all the enimies of the Sonne of God. Lamen. 2. Esa. 65. 15. Esa. 5. 24.

Nowe followeth in the laste verse this definition of Angels, whereof we spake before: in which wee learne and so confesse, that they are ministring spirites, sent out for our safty and defence: so that hereafter,

hereafter, who ſo euer will diſpute with vs aboute Angels, with one worde we will aunſwere him, and cut off all curioſitie. This we knowe, and we knowe it only, and who ſo euer knoweth more, he knoweth nothinge but the vanitie of his owne minde. Angels are ſpirites, whiche ſerue the Lorde, for his Churches ſafetie. If yet we will be vaine ſtill, and thinke: yea, but what are Archangels, principalities, powers, rules, thrones, dominions? What are Cherubim and Seraphim? All theſe, howe ſo euer they be called in diuerſe reſpectes diuerſly, they are all Angels in condition and nature, as they are ſo here defined. For if any Archangel, throne, or dominion, or any other name that is named, were anie way greater then an Angell, all this diſputation of the Apoſtle were nothing worth: for how could it proue the excellencie of Chriſt aboue all creatures, becauſe he is greater then Angels? If Cherubim or Seraphim, or any Archangel were alſo greater then an Angel? And therfore that the reaſon of the Apoſtle may be (as it is) ſtrong & vnanſwerable, we muſt confeſſe, all bleſſed ſpirits what ſoeuer they be, they be all this, and this is their glorie, that they be Gods miniſters, for the ſafetie of his children. This doctrine the prophet Dauid teacheth alſo very plainie

Pſal.34.8. in the 34 pſalm: *The Angel of the Lord pitcheth rounde about thē that feare him, & deliuereth them.* And again

Pſal.91.11. in the 91. pſalme: *He ſhall giue his Angels charge ouer thee, to keepe thee in all thy wayes: they ſhall beare thee in their handes, that thou hurt not thy foote againſt a ſtone.* And according as this is Gods worde, and his promiſe: ſo we haue many examples, howe he hath at all times iuſtified his faith in the performance of

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it, that we might not ſtagger in this doctrine of Angels. The Patriarches, the people of Iſrael, the Prophets, the Apoſtles, and Saincts of the newe Teſtament, our Sauiour Chriſt him ſelfe; we haue ſeene howe the Angels haue bene with them in daungerous times, & miniſtred the helpe of God vnto thé.

Now touching the manner howe the Angels of God execute this miniſterie, euen as it is not harde vnto the Lorde in the battels of men, to ſaue with manie or with fewe: ſo God ſendeth out his angels, more or leſſe, euen as he will, that it might be knowen, the power is the Lords. When Iacob feared before his brother Eſau, God ſendeth to him an hoaſt of angels to comfort him. When Eliſeus was beſet with the great hoaſt of the king of Syria, & his ſeruant was now exceedingly afraide, Eliſeus prayed to haue his eyes opened, that hee might ſee the helpe of God, which was preſent with them, and he ſawe immediatly the mounteine full of horſes and chariots rounde about Eliſeus, whiche were Gods Angels ſent for the Prophets ſafegarde. When our Sauiour Chriſt is in diſtreſſe and anguiſh, God ſendeth many Angels which doe miniſter vnto him. & ſo he teſtifieth of the vſual worke of God common to all his ſainctes, and applieth it particularlie vnto himſelfe, in reprouinge Peter, who woulde needes drawe his ſworde to mainteine his cauſe. *Thinkeſt thou* (ſaith he) *that I can not now pray vnto my father and he wil geue me moe then twelue legions of Angels?* And as thus God ſendeth out a great multitude, for the ſaftie of one: ſo contrariwiſe, ſome time he appointed but one for the ſaftie of manie. So God ſent an Angell to deliuer Iſraell out of Aegypt, and to

Gen. 32. 2.

2. Reg. 6.

Matth. 4.

guide

um.20.16 guide them through the terrible wilderneſſe: and euer after in all their troubles, when they called vpon him, *the Angell of his preſence*, (as the prophet Eſa.63.9. Eſai ſayth) *was their deliuerer*: and whē they ſhould xod.33.2. enter the lande of promiſe, God ſent an Angell to driue out the Canaanites before them. When the Reg.19.35 armie of the king of Aſhur came and beſieged Ieruſalem, God ſent an Angel, who deliuered the citie and in one night ſlewe, 185000. of the Aſſyrians. Cro.21.16 When Dauid numbred the people, and procured the wrath of God: God ſent an Angell into Ieruſalem, who ſlewe with the peſtilence 70000. of the people. So we haue many examples, where vppon occaſion, to one man God ſendeth one Angel: euen uke.22.43. as it is ſaide of one that he came to comfort our Sa- en.19.1. uiour Chriſt in the garden. To Lot God ſent two uke.24.5. Angels. So to the women that came to the graue of our Sauiour Chriſt two Angels appeared, and tolde them he was riſen againe. When the Apoſtles looctes.1.10. ked after our Sauiour Chriſte at his aſcenſion, two Angels appeared vnto them, to teache them what en.18.16. they had to doe. When God would deſtroy Sodome and Gomorah, he ſent three Angels to Abraham, to tell him of it. In the viſion that Ezechiel had of zech.9.2. the deſtruction of the Citie, God ſendeth out ſixe Angels to execute that iudgement. And why is all this diuerſitie? to the end (no doubt) we ſhould not be curious, but reſt in the doctrine which the Lord taught vs, that the Angels are his miniſters, for their ſafetie who ſhall inherite his kingdome.

Againſt this doctrine, as many haue offended, ſo among all, there is none which haue ſunken down ſo deepe in folie, as the Papiſts haue done. Firſt they

haue

haue made to euery countrie a peculiar and proper Angel: a thing altogither ſtrange from the word of God, & a meete imagination of their own head: And the reaſon wherewith ſome would prooue it, is nothing worth, though I graunt ſome godlie men doe not vtterly reiect it: for they ſaye there is named in Daniel, the Prince of Perſia, the Prince of Græcia, meaning the Angels, particular gouernors of thoſe countries. In deed the Aramites might ſo haue vnderſtood it, which did thinke, there were ſome gods of the mounteines, other ſome of the vallies: but chriſtian men that read the Prophets, ſhould know that in the next Chapter, Daniel him ſelfe expoundeth, that thoſe Princes were the kings of thoſe coũtries. And in deed this is not the opinion of the prophets or of the prophetes children: but it came firſt from the old idolatours Gentiles, who from the beginning had this fancie, and made Noe him ſelfe, whom they called Vertumnus, to bee the Angel, or countrie God of Herturia, and from that day to euerie natiõ, they made euery patron euen as they wold

Dan. 10

Var. lib. de ling.

Againe, they teach that particular men haue their particular Angels: one good, an other bad: and ſome good men dare not vtterlie condemne this opinion: but ſure to mee it is an hereſie not much vnlike the Manicheies, who taught that euery man was violently drawen to do good or euil by a good ſpirit or euil, which equallie of them ſelues had rule in man: for what vanitie is it, when I knowe that Gods commaundement is to all his Angels to haue charge ouer me, for mee to ſeeke whether any one haue a particular charge? Or what comfort can I haue in it, except I think gods commandements are

ſome of light accompt, ſome in earneſt? Or except I think it is with angels as it is with men, that which is cared for of all, is cared for of none? Beſides this, it is a thing not agreeing to the ſimilitude of God & of his Saintes: for Gods loue is one ouer all without reſpect of perſons, and our duetie is to all our fleſhe, of what nation or countrie ſo euer it be. A difference (I graunt) there is, of Magiſtrats, parents, maiſters, kinſfolke, &c. whiche maketh our fault more or leſſe: but this onely is according to the age of men, a thing not incident vnto angels. But they haue alſo reaſons to proue this is true: and firſt they alledge that Chriſt ſaith of his little ones, their angels ſee all wayes the face of my father whiche is in heauen: therefore euery one hath his angell. I maruell wiſe men can like of this reaſon: for ſeing they argue vpon this, becauſe they are called their angels, and are ſo named becauſe of the miniſterie whiche they haue for their ſafetie, may not theſe words aſwell ſtand, though the Angels be apointed all ouer all, as if they had charge euery one ouer one? Nay, doeth not the ſcripture thus expound it, when it ſayth of euery one of thoſe litle ones, when they turne from their ſinnes, that all the angels reioyce at it? But an other reaſon they haue, where the diſciples being aſtoniſhed at the news of Peters comming, as they are amaſed, they ſay it is not he, it is his angel. Sure this muſt needs be a ſlender truth that hath no better proſe then the Diſciples words: when they are amaſed & knowe not what they ſay. So we might proue that Saintes might dwell in Tabernacles; becauſe Peter ſaide, Lorde lette vs make Tabernacles, one for Moſes, an other for Elias. So

we

we might think that dead men walke, becauſe the Diſciples aſtoniſhed at the ſight of men, thought ſomtime that they were goaſts. If it be ſaid, yet they ſpake after cõmon opinion of men, be it ſo: ſo was it the cõmon opinion, that dead men did walke, as apeareth by Herod, who thought our Sauior chriſt was Iohn Baptiſt riſen againe from the dead. And what if that place were as cleare as they could wiſh it, why might I not expound it, it is his angel, that is ſome angel which god hath ſent for his deliuerãce, this being according to the ſcripture, more thẽ that to haue it his peculiar angel: but let this goe, an error as it is, had it neuer ſo great patrones; and let it apeare more manifeſt by the error which it draweth with it, that likewiſe euery man hath an euil angel: for what reaſon hath that when we know that into one was a Legion entred? Let this alſo therfore goe, euen to the Gentiles from whom it came. The firſt authour of it, that I read of, was Empedocles the Philoſopher, who (as Plutarch ſayth) taught it, that euery man had two Angels, one good, another bad: and the Grecians haue a common verſe which they vſe in manner of a prouerbe: Euery man hath his owne Angel to be the *myſtagogos* of all his life. And ſo when Brutus was ſlaine, the night before one appeared vnto him, and ſaide: I am thine euill angel, o Brutus. But beſide theſe things which I confeſſe, ſome wiſemen haue beleued, the papiſts haue gone much further, and haue tolde vs of the ſhape and figure of Angels: what colour they haue: how bigge they be: of howe many orders: what difference of each degree: and many other things which I meane not here to touch, as things more worthy to be for-

Plut. in M. Ant

Plu. de mi tran

gotten for euer, then once with good reaſon to bee confuted. For if Moſes by inſpiration knowing the originall of the world, how it was: yet had it not reuealed what to write of Angels. If Stephan, that ſaw the heaueus open: yet ſawe not theſe orders of Angels what they were. If Paule, who was taken vp in the third heauens, ſawe yet ſo litle of Angels, that who ſoeuer wil teach ſo curiouſlie of them, he ſaith
.2.18. they bee pufte vp of a fleſhly minde, to ſpeake of things which they neuer ſaw. If Iohn in all his high reuelation, had no ſuch knowledge reuealed of Angels: who is the Pope, or what is his parentage, that in theſe thinges wee ſhoulde beleeue him? In deed, to gette him credite in greater follie then this, that
.10. vnchaſt counſell of Laterane writeth, that the Pope hath authoritie ouer all powers in Heauen: But all the worlde knoweth nowe, ſuch witneſſes haue taught their tounges to lye.

One doubt may here ariſe, touching the degrees of Angels, becauſe they will ſeeme to aleadge ſcripture for it. And firſt they ſay: The Prophet Ezechiel deſcribing the glorie of the king of Tyrus, hee named nine precious ſtones, whiche are in his garment: in which place, hee nameth the ſame kinge Cherub, comparing him with the Angels: therfore theſe ſtones ſignifie nine orders of Angels. The ſeconde reaſon is, that there bee nine ſeuerall names, with which angels are called in the ſcripture: Principalities, Rules, Powers, Dominions, Thrones, Cherubim, Seraphim, Angels, & Archangels: therefore there be nine orders. A third reaſon they draw out of this, becauſe there is named Angel and Archangel: in which names is manifeſt difference of de-

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gree: therefore there are nine diuerſe orders of Angels. Touchinge the firſte argumente of the nine precious ſtones of the King of Tyrus, it is nothing but follie: for what though he were compared to Angels in glorie, becauſe his garmente was full of precious ſtones, doeth it therefore followe, that as manye kinde of ſtones as were in his gowne, ſo many orders there ſhould be of Angels? If I ſawe a man cloathed in riche colours, and many iewels about him: ſo that I would ſay, hee ſhineth like the Sunne: muſt it needes followe that as many colours as are about him, ſo many colours are in the Sunne? But the thing is all falſe, the king is not compared there to Angels: but becauſe the Cherubims that couered the Mercie ſeate, were of beaten Golde and excellent woorkemanſhipp, with them that Kinge is compared, and called the couering & the annoynted Cherub: ſo that the nine precious ſtones muſte bee nine orders of Cherubims vpon the mercie ſeate, or nine orders of cloathing.

Nowe, where they ſaye, there are nine ſeuerall names of them: therefore nine orders. Firſt, that is falſe: for heere the Apoſtle out off the Prophete, alledgeth two names more: ſpirites and flaming fire. They are called in Iob, the ſonnes of God: ſo by this accompt there muſt be twelue orders of Angels. Or if they will ſaye, theſe names are common to all Angels: ſo is (I am ſure) the name Angell, whiche yet they make one particular order: therefore, if the communitie of the name take awaye the particular order, then are there but eight orders: if not, then are there twelue.

But touching theſe names, it is no doubt, they are

ſo named according to our vnderſtanding: as wee ſee the great glorie and power of God to appeare in thē, that we might giue him the praiſe of his work, and not imagine ſo preciſely, a iuſt number of the orders of Angels. And this is moſt cleare in Paule him ſelfe, when he had reckoned vp Principalities, Rules, Powers, Dominions, he addeth: And euerie name that is named in this world, or in the worlde to come: a cleare ſentence of his own modeſtie, in confeſſing a holie ignorance of the ſtate of Angels: and ſuch as ſhould moue vs to ſobrietie, to ſay with S. Auguſtine, The difference of theſe degrees I confeſſe I knowe not: if any man will ſaye he knoweth it, let him ſpeak: but let him proue that he ſpeketh. And in deed, very reaſon inforceth thus much, that none knoweth the differēce; for the names are ſuch as we cannot make any good diſtinction betweene them: and the ſame names are giuen alſo to the di-
ne. 6. 12. uels, that we ſhould be ſure, they note no order, but
l. 2. 16. rather ſignifie the power that is in them. Nowe, for their third argument, that there are Angels and Archangels, manifeſt wordes of degree: firſt this wanteth much in accompt to make nine orders: then I ſay, and it can hardlie bee confuted, that where ſoeuer the name Archangel is mentioned, it ſignifieth our Sauiour Chriſt, and no creature. Or, if it be attributed to a creature, he that in one work is called an Angel, in an other worke of greater glorie in our eyes, he may be there called an Archangel: yet I will not define any thing, neither dare I affirme, that all Gods angels are of equall glorie. I haue not climed into the Heauens, to knowe ſuch thinges: but this I know, that all this proueth nothing a di-

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uerſitie of thus many orders. Therefore, nowe to leaue to ſpeak of things vnprofitable to ſeeke after: let vs ſee what true comfort god giueth vs in this place. The Angels of whom ſo much we haue ſpoken, and whoſe honour is ſuch, that ſeeing our Sauiour Chriſt exceedeth them, the Apoſtle here proueth, he is the God of glorie. In that, I ſay, theſe angels ſerue for our ſafetie: howe great is our ſafetie? And what ſhall wee render vnto God for this ſaluation? It were exceeding loue, to giue to any man a garde of men about him: it were more to giue him a garde of princes. But what are men? what are princes? what are kings in reſpect of angels, whom god hath made to pitche about vs? Not one of vs this day, that are Chriſtes, but haue his angels to keepe vs in our way. What princes glorie can nowe dazell our eyes, except we knowe not our ſelues? How can we enuie earthly bleſſings of houſes, lands, ſeruãts, to abound vnto our brethren, except wee bee ignorant what God hath done for vs? Howe can wee fill our liues with any ſtraunge cõcupiſcence of things which God hath holden backe frõ vs, if we beleeue what excellent treaſure of his angels he hath giuen vs? If his angels be ours, how truly may we ſay with Paule: Let vs not hereafter glorie in men: for whether it be Paule, or whether Apollo, or whether Cephas: whether it be the worlde, whether life or elſe death: whether they bee thinges preſent, or elſe to come: all is oures. And why ſhould wee nowe feare to be ſhodde with the preparation of the goſpell of peace, and go boldly whether trueth, fayth, holineſſe, dutie calleth vs? What if the world breake with hatred, or men ſwell in malice againſt vs, 1. Cor. 3.

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are the angels driuen back with vaine threatnings? Or, what if we doe fall before the enimie & he preuaile againſt vs (as it happened to our Sauior Chriſt himſelf) is this a want in angels that watch ouer vs? or is it not rather the good wil of God, that we ſhuld dye with Chriſt, the ſooner to reigne with him?

Laſt of all, now let vs knowe howe this glorie is giuen vs: not of our ſelues, but as we are members of Chriſt: for to him it doth properly belong, who is our head. He is the ladder which Iacob ſawe in a
Gen. 28. 12. dreame, reaching from Heauen to Earth: and the Angels aſcending and deſcending by it, as him ſelfe plainly expoundeth it, ſaying to Nathaniel, that he ſhould ſee the heauens open, and the angels aſcending and deſcending vppon the Sonne of man: ſo that this honour is ours, as we be Chriſtes: to him it apperteyneth, and to vs it is giuen, as we be made members of his body by faith: & thus far of angels.

Nowe let vs praye, that it would pleaſe God our heauenly father, of his gratious goodneſſe to lighten our vnderſtanding into all knowledge & wiſedome of his worde, that we may be careful becauſe of our enimies, leaſt at any time we fall into temptation; and that we may be bolde in Ieſu Chriſte, who ſitteth at the right hande of his father, till hee make all our enimies his footeſtoole: and who hath giuen vs his good guard of angels, that wee might ſee his loue, and know our honour, that ſo we may conſecrate our ſelues to ſet forth his prayſe, & walk before him in holineſſe and righteouſnes all the dayes of our life, who is our only Sauiour, to whom with the father and the Holie Ghoſte bee glorie for euer, AMEN.

The

¶ The seuenth Lecture, vpon the 1.2.3.& 4. verses of the II. Chapter.

1 *WHerefore, wee ought diligentlie to geue heede to the thinges which wee haue heard, least at any time wee runne out.*

2 *For if the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of rewarde.*

3 *Howe shall wee escape, if we neglect so great saluation, which at the firste began to bee preached by the Lorde, and afterwarde was confirmed vnto vs by them that heard him.*

4 *God bearing witnesse thereto, both with signes & wonders, and with diuers miracles, and giftes of the holie Ghost, according to his owne will?*

WE haue heard before, how that the Apostle, after he had set it down that Christ was the Prophet of the new Testament, that we might truely giue him this glory, streight he magnifieth his person by many titles, & by cõparison with Angels, proueing vnto vs that he is verie God. Nowe to shewe more clearlye, for what purpose all those praises of christ wer rehersed, himself maketh his conclusiõ in the beginning of this second chapter: that therefore wee shoulde most carefully hearken vnto him alone, and this is the first part of this chap. Before the Apostle came (as I tolde you) to proue that our Sauiour Christe is also perfect man.

In this exhortation, firste the Apostle setteth downe his doctrine, then his reason by whiche hee will perswade vs vnto it: his doctrine is this. That it behoueth vs now, more carefully to hearken to the wordes of Christ, then afore time it behoued

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our forefathers to hearken to the lawe of Moſes. For where he ſayeth, *Wee ought more diligently*: hee maketh this compariſon plainſie with the Fathers in the olde lawe in the ſecond verſe following. And here we muſt wiſely conſider, why he ſayeth: Wee ought to be more carefull then they: not that they might remit any care: for expreſly they are charged with al care, to add nothing, to take away nothing, to chang nothing, not to depart nether to the right hand nor yet to the left, but day and night, at home and abroad, to doe always this, to ſtudie it continually without intermiſſion, as appeareth in Deut. 4. 6. & 5. 32. & 6. 6. & 11. 18. & 12. 32. & 28. 14. Ioſ. 1. 8. & 33. 6. and many other places. Nor it is not ſaid, that wee bee more bound then they, as though the authoritie of God were changed: but this is ſpoken after our ſenſe, becauſe now Chriſt hath ſpoken by him ſelfe: then by angels: nowe plainly, then in figures: therefore we ought more carefully to hearken, not that all care ought not to bee in them as well as in vs, but becauſe our puniſhment ſhall bee more then theirs, euen as we ſhall bee deſpiſers of the greater grace. After this, the Apoſtle addeth his reaſon to perſuade vs to this eſpeciall carefulneſſe, aboue all other people, to hearkē to the voyce of Chriſt: and that is, of the perill that enſueth: *Leaſt* (ſayth he) *we runne out*. The Apoſtle vſeth a Metaphore taken of olde Tubbes, whiche runne out at the ioyntes, and can holde no liquour. In ſuch a phraſe of ſpeache one ſayeth of him ſelfe: *I am full of creuiſſes or little holes, and I flowe out on this ſide and on that*: meaning thereby, that euery vaine thing which he heard, he would blab it out: ſo we,

if

if we take into vs the ſweete wine of the worde of Chriſt, as into olde bottels and broken veſſels, that it runne out againe, we become then altogither vnprofitable, all goodneſſe falleth away: and we be as water powred vpon the grounde. This Metaphore the woman of Tekoa vſed to Dauid, when in deſcribing an vtter deſolation of the people, ſhee ſayde: *Wee are as water ſpilt on the grounde, which can not bee gathered vp againe.* And Dauid him ſelfe deſcribing the extremitie of all miſerie which was come vpon him, he ſaid: *I am like water powred out, and all my bones are out of ioynt.* Likewiſe, when he prayeth, that all the plagues of God may fall vppon the wicked, till they be conſumed to nothing, hee ſayeth thus: *Let them melt like the waters, let them paſſe away.* So the Apoſtle, noting the extreame perill, and ineuitable death that is in neglecting the word of chriſt, this glorious ſonne of God, he ſayeth: *Take heede, leaſt we be poured out:* meaning as water powred on the ground, and is neuer after profitable anie more. And if you will ſee an example, what this flowinge away meaneth: beholde the Iewes this day, to whome it is threatened: A deſpiſed people, whoſe verie name is as a curſſe: ſo they haue flowed out, and are come to ruine: if their example doe make vs wiſe, then this exhortation of the Apoſtle is not to vs in vaine.

2. Sam. 14. 14.

Pſal. 22.

Pſam. 68.

It followeth in the ſecond and thirde verſe, *For if the worde ſpoken by Angels, &c.* In theſe words the Apoſtle aggrauateth his reaſon, & forceth it the more to feare the people. He vſeth to this end an argument of the compariſon before made betweene Chriſt and the angels: that if the lawe giuen by angels,

gels, were not broken without ſeuere puniſhment, becauſe it was giuen by ſuch glorious ſpirites: how much more ſhall we be puniſhed, if we deſpiſe this great ſaluation, preached by the ſonne of God? That the lawe was giuen by Angels, the ſcripture here is plaine. Moſes ſayth of the deliuerie of it, the Lord
Deu.33.3. came with tenne thouſand of Saincts. And S. Paule ſayth expreſſely the ſame, Gal.5.19. And Saint Stephan likewiſe, *Act.7.53.* And howe can it be otherwiſe? For when there was in the mountaine, thun-
Exod.19.16 ders, lightenings, tempeſtes, fearfull ſounds of a trumpet, & the voyce of a man heard: *I am the Lord thy God, that brought thee, &c.* what could this be but the miniſterie of angels? For it muſt needes be true which our Sauiour Chriſt ſayth: *No man hath heard*
Ioh.5.37. *the voyce of God at any time:* Neither then could the maieſtie of God ſpeake, but the voyce of his mouth would haue ſhaken vnto nothinge, both men and mountaine, and all the elementes that were before him. For how can corruption ſtand in his preſence?

If we doubt becauſe of the wordes, that the voyce ſayth: *I am the Lord thy God.* And againe in the third of Exodus, it ſayeth: *I am the God of Abraham, the God of Iſaach, the God of Iacob:* true it is, that our Sauiour Chriſt then ſpake, who is the God of glorie: but he ſpake not in the voyce of his Godhead, but in the likeneſſe of an angel, which he tooke vppon him. For though it be true, that hee tooke not the nature of angels, nor was made one of them: yet in his heauenly wiſedome, hee tooke vppon him the likeneſſe of an angel, and according to that nature ſo ſpake wordes: ſo that ſtill this is true: The lawe was giuen by angels.

Where

Where it followeth here, that all tranſgreſſion of that lawe was puniſhed: no doubte hee reſpecteth the people of Iſrael in the wilderneſſe, whereof ſo many hundred thouſandes, all died in their ſinnes, except Caleb and Ioſua, who were of an other ſpirite: which fearfull example of this people, is likewiſe alleadged by Saint Paule in the firſt to the Corinthians, the tenth chapter: to admoniſh the Corinthians, that by their example they ſhould learn.

And where the apoſtle addeth, Howe ſhall wee eſcape, if we deſpiſe ſo great ſaluation? howe true this is, we can not doubt, if wee will open our eyes this day, and looke about vs. What is become of the Churches of Corinth, Galatia, Epheſus, Philippi, Coloſſos, Theſſalonica: all which Paul ſo highlie commendeth? What is become of the churches of Pontus, Cappadocia, Aſia, Bithynia, to whiche Peter writeth? What is become of Smyrna, Pergamus, Thiatyra, Sardis, Philadelphia, Laodicea, the Churches mentioned in the Apocalypſe? In all Aſia, Gracia, Macedonia, Syria, Paleſtina, and manie famous countries elſe, where are nowe their Churches? Yea, to come yet nearer home. What is become of the churches in many countries & Iſlands, which our eyes haue ſeene to flouriſhe? The famous kingdome of Hungarie, the great Countrie of Liuonia, howe haue barbarous tyrants layde them waſte, that ſcarce one Church of Chriſt hath peace within them? Theſe are the puniſhmentes whiche God hath executed, for the contempt of his goſpel: and our eyes and the eyes of our children this daye haue ſeene it. If we will not bee warned, but doe as we doe, deſpiſe the Goſpell, more then all nations round

round about vs: ſuffer mockers & ſcorners to make their banquets among vs: giue leaue to proud men to haue their pleaſures at home, & come not once to the Church in xiiii. or xv. yeare: let the wolues looſe, whoſe rauening teeth are yet red, & their bellies ful with the bloud of Gods ſaincts: if we wil do greater abhommnations then theſe, I will not appoint times and ſeaſons, for ſo God hath not ſente me hither a prophet, but as the ſcourge will ſurely come, ſo I dare boldly ſaye: *The wiſe man ſeeth the plague cõming & hideth him, but the foole goeth on forward & is ſnared.* It foloweth in the apoſtle in the 3. & 4. verſe, *Which at the firſt began to be preached, &c.*

The Apoſtle continueth yet his reaſon, added to this exhortatiõ of taking heed to the goſpell, which as he did before, of the excellẽcie of Chriſt the teacher of it: ſo repeating that, he addeth alſo for the more glorie of it, the way & manner in which it was taught, reſpecting herein the glorious maner howe the law was giuen, leſt thereby any ſhould leſſe regard the Goſpell. And this manner of teaching hee magnifieth, firſt by the authour, who was no angel, but the Lord himſelfe: then by the miniſters of it, who were not one but many, & euery one in as honourable and aſſured a calling, as Moſes him ſelfe. Thirdly, that the preachinge of it was with ſignes, wonders, powers, and ſundrie ſpeciall giftes of the holy ghoſt, euen as it pleaſed God to diſtribute thẽ: ſo that they ſhalbe without excuſe all the deſpiſers of it. Here ſome haue thought that this epiſtle can not be Paules, becauſe he ſayeth: *They which heard this Goſpell of Chriſt him ſelfe, they haue confirmed it to vs:* which thing Paule neuer ſayeth, but alwayes ſtan-

ſtandeth vpon this, that he receyued it by reuelation. This reaſon is not vnlikely, neither yet is it neceſſarie, for S. Iude being an apoſtle, yet ſayeth: Remember the wordes whiche before this you haue heard of the apoſtles. And as Paul would not lightly haue ſpoken it in his own perſon, ſo here his name being concealed, and makinge him ſelfe one with thoſe to whome he writeth, hee might well ſpeake it. And it is nor to be pretermitted, that hee ſayeth not, it was taught vs, but, it was confirmed vnto vs, which might be ſaid euen of Paule him ſelfe being confirmed by Ananias, and conferring with Peter, Iames, Iohn, &c. and many other wayes. Therefore this is a thing ſtill doubtfull, and whether it were Paule, or not Paule, we cannot tell. That he ſayeth here of ſignes, wonders, and powers, he calleth miracles, ſignes, becauſe they were teſtimonies and ſeales to vs of the doctrine to be from God: he calleth them wonders, becauſe they were ſtraunge, and ſhewed an vnwonted worke, not knowen of men: he calleth them powers, becauſe they had an euident profe of the power of God: the ſundrie diſtributions of the ſpirite, he calleth the extraordinarie giftes, which followed thoſe that did beleue, as our Sauiour Chriſt promiſed, and wherof Sainct Paule ſpeaketh at large, 1. Corinth. 12. And thus the apoſtle endeth this exhortation: that we would carefully hearken to the Goſpell giuen by Chriſte, preached by the apoſtles, confirmed by the giftes of the holy ghoſt, whoſe contempt God our heauenly Father will moſt aſſuredlie reuenge. Marke. 1

Nowe let vs examine againe the wordes, and applie them to our particular inſtruction. In the firſt

verſe

verſe where it is ſaid: *we ought more diligẽtly to hearken to the things that we haue hearde:* wee learne one leſſon verie neceſſarilie for our time, and with whiche we may ſtop the mouthes of a great manie papiſtes, when we reaſon with them about the ſtudie of the ſcriptures, howe all men ought to know the, if we alleadge the moſt cleare places, as in the ſixte chap. of Deuter. *Theſe wordes ſhalbe in thine heart:* Deu. 6. 6. *Thou ſhalt rehearſe them to thy children: thou ſhalt talke of them at home in thy houſe, and when thou art in thy way, when thou lieſt downe, and when thou riſeſt vp: Thou ſhalt binde them for a ſigne vpon thy handes, and they ſhalbe as a frontlet betweene thine eyes. Thou ſhalt write them in the entrie of thine houſe, and grave them vpon thy gates.* Theſe and ſuche like places, they haue learned thus to aunſwere: All that, was meant in the olde lawe: nowe Chriſte hath giuen the holy ghoſt to the Church, and it can not erre, therefore we muſt heare her. Whether this bee not wilfullie to be blinde, and ſee nothing, nowe iudge, when you heare the apoſtle makinge compariſon, namely betweene our fathers of the olde teſtament and vs, he ſayeth: that we are more bounde to the doctrine taught by chriſt in his goſpell, then all our fathers to the lawe of Moſes: But they ſaye, God hath giuen his holie ſpirite to the Church, to guide it in all truth. Firſt I anſwere, this helpeth them nothing: for it is a common argument which all ſectaries and ſciſmatiques may likewiſe boaſt of it. But let them proue firſt that the church of Rome is the church of Chriſt.

Nowe touching this giſt of Gods ſpirite, powred vpon vs, I ſay it is a promiſe to the particular com-

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ſorte of euery one, that we ſhall neuer fall from the grace and loue of God: it is not a warrant generallie to all, that the Church ſhalbe euer in open rule and gouernement, and no blemiſhe within her: for howe elſe could it be true that the ſcripture ſayeth, there ſhalbe an Apoſtaſie of men from the faith: Iniquitie ſhall haue the vpper hande: No man ſhall haue the libertie of his life, but hee that taketh on him the marke of the beaſte. And I would fayne knowe of them, whether the Church vnder the Lawe had not alſo this promiſe: Sayth not God by his Prophet Eſaie: *My ſpirit which is vppon thee, and my wordes which I will put in thy mouth, ſhall not departe out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of thy ſeedes ſeede after thee from henceforth for euer more.* What a glorious promiſe is this? Should nowe the Scribes and Phariſeis riſe againſt Chriſte, as they did, and ſaye they could not erre, they had the holy ghoſte, they were the Church? Nay, they were not the ſeede of Eſaie, but the ſeede of murderers that killed Eſaie and the Prophetes: ſo theſe men, they are not the children of God, but of the man of ſinne, which exalteth him ſelfe againſt God: and vnder pretence of the ſpirit of God, blaſphemeth the Goſpell: which onelie the ſpirit hath taught vs: and that hee blaſphemeth the Goſpell, I may ſay it boldly, and lette them blame me if they can. For doeth not the Apoſtle ſay here: All our care muſt be to obey the goſpell. And doe not they ſay, that the Pope can diſpenſe againſt the goſpel, againſt the Apoſtle, againſt the Prophet, againſt the olde and new Teſtament, againſt the lawe of God and nature? Onelie one

2. Theſ. 2
Matth. 24
Apoc. 13

Eſai. 59.

thing can here possibly be said: that they doe graunt all this care of the gospell ought to be had, but the gospell say they is not onely the written word, but manie other vnwritten veraties taught by Christ & his Apostles, and therefore we are bound to holde them. I beseech you (dearely beloued) marke these men: sayings a little with me, and iudge then with the spirite that God hath giuen you. They saye the worde written in deed we must keepe, because it is of God: and so likewise Christe and his Apostles preached thinges neuer written: which yet preached by them, ought to haue the authoritie of Christe him selfe. It can not bee denyed, but what Christ and his Apostles preached, it was the worde of God, equall with all writings of Apostles & Prophetes. But tell me, is it the word of Christ writen, Col. 2. that we should not worship Angels: and is it the word of Christ vnwritten, that we should pray vnto them? Is it his word written, that we should not be bounde to our forefathers traditions: and is it his worde vnwritten, that our fathers traditions should be to vs as his gospell? Is it his worde written that we should not obserue dayes and times, nor make conscience of meate and drinke: and is it his worde vnwritten that we should keepe Lent, Aduent, Imberdayes, make difference of flesh and fishe? Is it his worde written, that to forbidde mariage (which 1 Tim. 4. Hebr. 13. is honourable in all estates) it is the doctrine of diuels? and is it his worde vnwritten, that ministers shall be forbidden to marrie? Is it his word written, 1 Cor. 14. that fiue words in a knowe tongue are better in the congregation, then fiue thousand in a straunge language: and is it his word vnwritten, that in all con-

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gregations, they shal haue a straunge language, and speake all in Latine, which the people vnderstande not? Is it his word written, that the dead are blessed which die in the Lorde, and they rest from their labour: and is it his worde vnwritten, that they are tormented in the fire of Purgatorie? And yet to come nearer, is it his worde written, that his ministers should be subiectes to kinges, should be no Lords, should haue no ciuill gouuernement, should attende vpon their owne flocke: and is it his worde vnwritté, that the Pope should displace kings, that he should haue a triple crowne, that his Bishops, so many should bee seculer princes, that they should haue more churches vnder them, then euer they once looked on? Hath God writté it, that Christ sacrificed him self once for all, and made a perfect redemption: and hath he left it vnwritten, that a shauen priest must sacrifice him euery day, and saye a masse propitiatorie for the quick & the dead? What peruerse ne is this of men of a corrupt mind, thus to imagin traditions, contrarie to the word of god? But I will tell you: Esaie prophesied well of these men, saying: *This people draweth neare vnto me with their mouth, and honour me with their lippes, but their heart is farre from me, but in vaine they worshippe mee, teaching doctrines, which are precepts of men.*

Rom. 1
Luke. 22
1. Tim.
1. Pet. 5

Hebr. 9

Mat. 15

They say, if we beleeue no traditions of our Fathers, why doe wee beleeue this is the Scripture? And here euerie one obtrudeth S. Augustines saying: I would not beleeue the Gospell, except the authoritie of the Church moued me. If this had bene Augustines meaninge, wee would haue aunswered him againe, that we will beleeue the gospel though

all the Churches in the worlde would denie it. But Auguſtine ſpeaketh in the perſon of one that yet knoweth not God, as of him ſelfe, when hee was a Manicheie. To what purpoſe heere would you alleadge Paul or Peter, to one that knoweth not whether Paule or Peter were of Chriſt or no? Therefore howe ſo euer Auguſtine ſpake in this, either well or ill, his ſaying is nothing to our purpoſe. But touching the ſcripture, ſeeing theſe men doe crye ſo lowde, that they can not knowe them but by the Church, I ſay agayn to them, that out of their own mouthes we may iudge them: for Chriſt his ſheepe
Ioan.10.27 knowe his voyce, and doe followe him, and they
5. doe not knowe the voyce of a ſtraunger, but flee from him. And touching this queſtion, I will not aunſwere it by Saint Auguſtine, but by a better mā. Saincte Paule aunſwering the like queſtion, ſayeth
1.Cor.2.10 thus: *In deede our eye hath not ſeene, nor our eare heard, nor our heart conceyued, howe to iudge this, but the ſpirite of God hath reuealed it vnto vs.* Marke (dearelie beloued) the papiſtes ſaye, they knowe the Scriptures, becauſe their eye doeth ſee where is the Sea of Rome, that hath kept them, and ſo their eares haue heard their fathers ſay: Theſe are they. But Saint Paule ſayeth, their eyes are blinde, their eares are deafe, their heart is dull: all theſe can not iudge the Scriptures. Will they ſay nowe vnto Saint Paul, then they will neuer beleeue them, if they can not knowe them by the Church? Let them rather bee wiſe and learne of Paule, that God hath giuen vs his ſpirit, by which wee ſhould knowe the thinges that are of God, and of this I dare aſſure them, they can not ſo diſcerne the light with their eyes, not

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anie ſounde with their eares, as they diſcerne the ſcriptures by Gods ſpirit: for if we be regenerate by this ſpirit, the lawe of God is not nowe hid, nor it is not farre from vs, that we ſhould ſay: Who ſhall aſcende vp, or who ſhall deſcend down? but the word is nigh vs, euen in our mouth, that we ſhould ſpeak it: and in our heart, that we ſhould knowe it. With this ſpirit, the Prophet Dauid ſayeth: *I haue knowen long ſince by thy teſtimonies, that thou haſt eſtabliſhed them for euer.* And this ſpirite maketh vs ſee in the ſcriptures a doctrine without all earthly thoughts, the wiſedome of man boldlie troaden downe, more force to moue in plaine ſpeache, then in all the eloquence of Tullie and Demoſtenes, a doctrine which alone hath ſtoode euer in honour, when all other doctrines haue bin worne out with time: a doctrine which hath ben aſſaulted with ten thouſand imaginations of men, and yet abideth pure without all infection of falſhood: this the ſpirit of God makes vs ſee in the ſcriptures, more cleere (as I ſaid) then we ſee the Sunne light with our eyes: and the word of God hath all his credit in it ſelfe, it needeth not the church, and it will not haue the Pope to beare witneſſe with it. Nowe (dearely beloued) if any of you feele not this warrant, in reading the worde of God, aſke of him that giueth, and vpbraydeth no bodie, and you ſhall vnderſtand all that I haue ſaid. Set your heart vpon it: loue it with all your ſoule: Chaunge your ſelues with reading into thoſe affections, in which you ſee euery place written, and you ſhall perceiue, Solomon is your good warrant, *Seeke after wiſedome, as you ſeeke after ſilner, and you ſhall finde it.* Thus much I thought good to ſay vnto you Deut. 30 Pſa. 119

by occasiaon of this earnest exhortatiō of the Apostle to hearken diligentlie to the Gospell of Christ. He sayeth after: *Howe shall we escape, if we neglect so great salvation?* Let vs note here, that the Apostle calleth all transgression of the word of Christe, the neglecting of so great saluation. We must not looke till men eyther speake open blasphemie, or doe all things to the open dishonour of God, as men manifestlie giuen vp to reprobate sences. All sinners did neuer fulfill one measure of iniquitie: but we see in the gospell, as wel he is condemned that hideth his talent in the ground, and doeth no good with it: as the other that wasted his maisters goods, and liued riottously with drunkards and gluttons. Euen so it is with vs: a great number of vs will not blaspheme the Gospell as Papists do, and call them which professe nothing but it alone, scismatiques, heretiques, Lutherans, &c. A great number of vs hate the knowen sinnes of manie adulterers, drunkards, oppressors, dissemblers, flatterers, &c. but be not deceiued, surely this is not inough: if we doe but neglect the Gospell, howe can wee escape? The lawe giuen by angels, forbad not only the open breaches of it, but it also required of vs, that we should loue it: that we should delight in it: that it should bee more deare vnto vs thē all our iewels or other ornaments. How much more the word spoken by the sonne of God, must wee not onely, not openly transgresse against it: but also how ought we to loue it, how to delight in it, how to account all things but doung in comparison of the excellent kowledge of Iesu Christe, that we may know him and the power of his resurrection, and the fellowship of his sufferinges, being

1.3.10

made

made like vnto his death, tryinge howe wee may come to the resurrection of the dead? This (dearly beloued) must be our life, and wee must be as men, who haue both dwelling and freedome in the heauenlie Ierusalem, to reioyce in the Lorde, and alwayes reioyce. For, if either we bee of a dull spirite, that we haue no ioye of our hope, or when we taste a litle, if it be streight forgotté, so that the Prophets wordes be true in vs: *That our righteousnes is as a morning cloud*, & as the morning dew it goeth away: it is with vs according to the common prouerbe, As good neuer a whit, as neuer the better: and all our Religion is in vaine; for a spirite of slumber hath ouertaken vs. And though we drawe not our sinne after vs, as with cart ropes, yet wee doe neglect the great saluation of Christ. This I say, that we might stir vp the grace of God that is in vs, not once to be negligent in the care of the gospell: but that it may euer be vnto vs, as it is in deede, a promise of gladnesse, the pleasure of our youth, the comforte of our age, that all our dayes may be in peace.

It followeth in the fourth verse: *God bearing witnesse vnto it with signes, &c.* Heere we learne, that all signes wrought by God, serue to the settinge out of the Gospell. The Apostle speaketh plaine, and we must needes heare: in all the signes that are wrought by God, he beareth witnesse with them to the Gospell of his Sonne. And our Sauiour Christe him selfe is the first scholemaister of this doctrine: for when hee sendeth out his Apostles to preach, he giueth thē their charg to preach: that *the kingdome of heauē is at hand*: and he giueth them this warrant of the doctrine: *Heale the sicke, cleanse the lepers, &c.* Mat 8.

And

And where no opportunitie was to teache the doctrine, hee giueth them charge there, not to tell of any miracle done: ſo that aſſuredly we know, thoſe that are true miracles whiche ſtrengthen the worde, and all other are illuſions of Sathan, whoſe ende is ſuperſtition. A notable teſtimonie of this
Deut. 13. 1. trueth, God him ſelfe giueth in his lawe, where hee ſayth plainlie: If a prophet come vnto you, & work ſignes and wonders, though they haue neuer ſuch effect, and be vnfeigned: yet if that prophet cal you out of the way in which God commaunded you to walke, thou ſhalt not beleue that prophet, but thou ſhalt ſley him: for they are no ſignes and tokens in which thou art iuſtified: but the worde of God is the ſeede of thy new birth, & the milke with which thou art nouriſhed to be a perfect man of God.

If ſignes and wonders carrie away thine eyes, that thou ſhouldeſt not ſee the Goſpell, curſed are the ſignes, and thou too that beleeueſt, if thou turne not againe from ſuch ſnares of Sathan. And let vs here (dearely beloued) carefully beware, for our daungers are exceeding: you knowe how the vaine heart of man is not a little moued with euerie ſhew of a wonder: if it be but a iugger, whole heapes will goe after him, and be partakers of his ſinne. If there come to paſſe any vnwonted thing, rumour ſtreight inlargeth it, and carrieth it farre & wyde. The diuel ſeeing this vanitie of our minde, abuſeth ſtreight our fooliſh ſimplicitie, and with many idle ſignes
Mat. 24. 24. and ſhewes, he carieth vs in deed into deadlie blindneſſe. Of this our Sauiour Chriſte warneth vs, and biddes vs beware: for there ſhall come deceyuers, which will ſhewe great ſignes and wonders, able to

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ſeduce, if it were poſſible, the vrie elect. And Saint Paule foretelling the comming of Antichriſt, hee ſayth: that through the working of the diuell, hee ſhall ſhew all power, and ſignes, and lying wonders. Euen as it was euer frō the beginning, ſo it is: with ſtraunge things we haue bene delighted, and with ſtraunge things we haue ben deceiued. How Iannes and Iambres by many miracles helde the people of Aegypt in continuall idolatries, we may ſee in the booke of Exodus. Howe the Aſſyrians and Perſians had their ſoothſayers and charmers, who wrought them miracles, and helde them in errour, the ſcripture in many places beareth witneſſe. And howe all nations of the earth by miracles and wonders were made idolaters, and worſhipped before ſtockes and ſtones, all ſtories beare yet record. Auguſtine ſayth, the Donatiſtes did glorie of their miracles. Ierome ſayth, that the Aegyptians when they were ſtunge with ſerpents, would goe ſacrifice at Ieremies ſepulchre, and they were healed. Ambroſe ſayth, that all men were healed of all diſeaſes, as many as came to the tumb of S. Agnes: to be ſhort, the fathers themſelues here began to be blinde, and their poſteritie farre exceeded them: till Antichriſt at laſt with lyinge ſignes got him great victories: and by ſuch miracles from the toppe to the toe all ſtandeth. A miracle made Sainct Peter to bee crucified at Rome: for (as Ambroſe reporteth it) when he fled away, Chriſt mett him at the gate, at whoſe ſight Peter being aſtonniſhed, talked with him, & perceiued that Chriſt woud haue him goe back, & be crucified, & ſo he dyed at Rome. Then becauſe Am. ſayth: *Vbi Petrus ibi Eccleſia*, where Peter is, there is the church,

2 Theſſ.

Auguſtin Ioh. tract.

Ierō. in p fat. in Ier

Ambro. de Agnet.

Am. Epiſt.

Am. in Pſ.

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euer ſince the Pope hath ben head of the Church. When this was gotten by a miracle, then all things came apace by manie miracles: wee learned *Tranſubſtantiation*, and the ſacrifice of the maſſe, prayer for the dead, going a pilgrimage, holy water, holie bread, oyle, candels: to bee ſhort, all and for euerie point of Poperie, ſundrie miracles done: yea the verie dregges of miracles, in milkepannes and greaſie diſhes, by Robin goodfellowe, and Hags, and Fayries, all wrought ſomewhat for their idle ſuperſtitions, that at this day we ſhould knowe their myſteries by their lying wonders. But we knowe all the miracles of God are to confirme his worde, other ſignes neither wee nor our fathers, haue knowen none. And nowe that the vſe of miracles is performed vnto vs, and wee doe beleeue the Goſpell, in token that our faith is accepted of God; nowe hee hath taken ſignes from vs, which ſerued vs before when we were vnbeleeuing. And ſurely our faith is neuer ſo honourable, nor God ſo well pleaſed with vs, as when we haue ſaid both to hauen and earth, wee ſeeke no ſignes from them, when the worde of God hath ſuche a perſuaſion in our heartes, that we haue now taken holde of all the good promiſes of God, and ſaid vnto miracles, Get you hence. The Iewes ſeeke a ſigne (ſaith S. Paule:) ſurely we that be Chriſtians ſeeke for none: when they were offered of God, he ſhewed his compaſſion vpon our infirmitie, now he hath taken them away, hee ſheweth greater mercie that he accepteth our faith: and let vs hearken to the word of Chriſt, by it we ſhall liue: if we beleue it not, we wold not beleue all miracles

in the world, no though dead men ſhould riſe to preach vnto vs. For great miracles haue bin already done, not only by the Apoſtles, but by Chriſt him ſelfe, to confirme his worde: if we beleue not them, it is too too much childiſhneſſe to think we would beleeue other. Signes were whē doctrine was more obſcure: now it is ſo cleare the ſignes are gone. The ſonne of God once reuenged the tranſgreſſion of his lawe, with the earth opening, with waters, with fire, with hurlewindes, that the people might feare; he doeth not ſo now, becauſe his threatnings haue ben heard of all fleſh: *Go ye curſed into eternall fire*: a voyce that pearceth betweene the marowe and the bones, with greater feare then the rage of earth or water. And Chriſte once ſhewed louing ſignes to make his people put their truſt in him: but now he hath ſpoken into our hearts: *Come ye bleſſed of my father into euerlaſting life*: a voyce that goeth deeper into the ſoule and ſpirite, then the hearing of all the miracles, by which Iſrael was lead into the land of Canaan. And wee ſhall doe iniurie to out Saiour Chriſte, if nowe wee will aſke, that to theſe words he ſhould add miracles: for if we bring faith to that which is ſpoken, it will fill our heartes with all fulneſſe, and will ſel the ſight of all the miracles in the worlde, to buy but one graine of a conſtant fayth in Chriſte, wherein who ſo euer ſhall ſtumble, lett him accuſe him ſelfe, if GOD giue him ouer to his owne blindneſſe, that becauſe hee had no loue to beleeue the trueth, therefore he ſhould bee ledde with lyes and deceyuable thinges. Thus much I thought good to ſpeake of miracles,

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that wee might be wise to knowe them as they bee, and from henceforth for euer put our onely trust in the worde of our Sauiour Christe, which onely in the worlde is the power of God to saue all that doe beleeue. Nowe let vs praye, &c.

¶ *The eight Lecture, vpon the 5.6.7.8. verses, vnto: But we yet see, &c.*

5 *For hee hath not put in subiection vnto the Angels the world to come, whereof wee speake.*

6 *But one in a certaine place witnessed, saying: what is man that thou shuldest be mindful of him? or the sonne of man, that thou wouldest consider him?*

7 *Thou madest him a litle inferiour to the Angels: thou crownedst him with glorie & honnour, and hast set him aboue the workes of thy handes.*

8 *Thou hast put al things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not bee &c.*

IN the last verse before, the Apostle had saide, that *God gaue witnesse to the Gospel of his Sonne, with signes and wonders, and diuers miracles and gifts of the holie Ghost, accordinge to his owne will.* The wordes nowe that followe depend vpon these, as I iudge in this sence: *According* (I say) *to his own will*, for God hath not put in the hands, no not of his Angels, to dispence the riches of his newe testament, to whom they will: but this is the glorie of his sonne, according to the propheties gon before of him: and therefoce let vs carefully hearken vnto his word: So this is an other reason added vnto his exhortation.

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Nowe let vs examine his wordes, to ſee howe this ſenſe is gathered of them. Hee beginneth: *For God hath not ſubmitted to Angels, &c.* This word (*for*) rendreth euer a cauſe of the ſpeache before: ſo that here we muſt needs ſo referre it: his laſt words were, *According to his owne will*: and why he ſaide ſo hee ſheweth: becauſe God hath not giuen it, no not to Angels, that at their will theſe graces ſhould be diſpenſed, but onely by the will of Chriſt. It followeth, *The world to come*, of which we ſpeake, whereof the Apoſtle hath ſpoken, no man can doubte. All his ſpeach hath bene to bring vs vnder the rule and gouernement of Chriſt: then it is Chriſtes kingdome which here hee calleth *The world to come*: which is through the power of the ſpirit to renew the world, to kill in vs the olde man with all his cõcupiſcence, to quicken our ſoule & body into all righteouſnes, to vanquiſh ſinne, death, hell, and to eſtabliſhe vs in hope of perpetuall inheritance of the glorie of God. This did our Sauiour Chriſt perfectly and fullie accompliſh in his owne perſon: and wee by the ſame ſpirit, euerie one according to the meaſure which he hath receiued, ſo he doth ſhewe forth this victorie. Thus the Apoſtle, when he had mentioned the giftes of Gods ſpirite, cõmeth into the ſpeach of the kingdome of Chriſt, which by the giftes of that ſpirit is ſet vp in vs, not according to the will of man, nor according to the wil of angels, but as it hath pleſed god: and wee, if we wil be partakers in it, let vs confeſſe & ſerue the Lord Ieſu, for hee geueth this bleſſinge to whom he will. It followeth: *But one teſtifieth in a certaine place: &c.* that honor of renuing of the world which the Apoſtle before had denied to angels, now

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by plaine testimonie of the Prophet, hee proueth it to belong vnto Christ: and where he beginneth thus: *But one witnesseth in a certein place*, rather then naming the prophet: both the vnwõted speach better expresseth the affection of his minde, inflamed with the loue of that whereof hee spake: and it is more answerable with the wordes of the prophet, who not with vsual speach, but with a suddé exclamatiõ saith: *What is mã that thou art mindful of him?* now touching this saying of Dauid, is is no doubt, but he spake it in extolling the goodnesse of god to all mankinde: both the wordes of the Psalme are plaine, in reckoning vp the benefites which appertaine to all men: and here the Apostle expresly so vnderstandeth it, in the 8. verse, where he saith: *But yet we see not all things subiect vnto him.* Howe then is it applied vnto Christ rightly, truly, & according to the prophets meaning? for one thing let vs learne (which I haue told you often) both of the prophets & of their prophesies, they had a cõtinuall desire to see the dayes of Christ, and longed after the time of his appearance, more then the chased Hart doeth long for water brookes, or the faint & thirstie soule longeth for meate and drinke, and therefore had a delight euen to speake of his comming, which they doe often and with glorious wordes, touching their prophesies: because they knewe that all benefites which God gaue vnto man, he gaue thẽ for Christ sake, who was only beloued: therefore both in setting out benefits receiued, and foretelling the blessings which God would surely bring vpon them, in their wordes they had respect to him, in whom all gods promises were accomplished, and many times

vttered ſuch ſpeaches, as could properly agree to no other but Chriſt alone, to whom alone was giuen, and by whom we were partakers of it: ſo that, though moſt of their propheſies had a trueth of the preſent time, and incident vnto themſelues: yet they are alſo truely and according to the Prophets ſenſe applied vnto Chriſte, by whom all goodneſſe came vppon them and vs. So it is here in this propheſie of Dauid: the words then are true, & ſpoken of the ſtate of mā as it was, but yet alſo are referred to chriſt, becauſe he is author of it, & the only man to whom God gaue this excellent glorie, which we alſo haue, but through him: and that wee may knowe, thus the Prophet meant in deede, he added theſe words: *thou haſt made him a litle while inferior to Angels, thou haſt crowned him with honour and glorie, &c.* which fully and wholy agree to none but Chriſt. But of all this we ſhall haue occaſiō to ſpeak more after. Thus we ſee howe this propheſie is applied out of which the Apoſtles ſecond argumēt of his exhortatiō is this. In the preaching of the word of Chriſt, God hath giuen vs his kingdome, & eternall life, a glorie which no Angel could bring vnto vs: how then ſhall we not moſte iuſtly be condemned, if we contemne ſuch a heauenlie bleſſing? God hath not made ſubiect to angels the world to come: we do here conſider as it were two worlds, the one The world preſent and the world to come.
built & made by Adam, which was ful of hatred, enuie, rebellion, ſorrow, ſhame, ſin, death, & the bondage of the diuel: the other now reſtored by Chriſt, ful of loue, bleſſings, obedience, honour, righteouſneſſe, life, & the fauour of God: not diſtinguiſhing theſe worlds by times, the one firſt, the other after:

or making any change of heaué, earth, or any creature, for they ſtand both togither in the light of the ſame Sunne and Moone: but as in man are two eſtates, the one of Adam and naturall, which is in death & condemnation: the other of Chriſt & by grace, which is in life and ſaluatiō: ſo they are called the olde worlde & the new, which phraſe is vſual in the ſcripture: often when God ſpeaketh of
Iay. 65. 17. 66. & 9. 6. ſending his ſonne, he ſayth thus: *Lo I will create a newe heauen, and a new earth.* And the 70. Interpreters, whom here the Apoſtle followeth, they calour Sauiour Chriſt the Father of the world to come, becauſe I ſay of this reſtitution which hee maketh in the world. And though the name properlie be giuē to theſe dayes in which the goſpell is preached: yet the fruite and benefit was alſo before: neither were Abraham, Iſaack, and Iacob, nor the other Patriarches and Prophetes of the olde worlde, but they alſo ſawe in ſpirit the day of Chriſt, and were then of his kingdome, onely the name is reſerued to vs, becauſe that bleſſing is nowe clearely reuealed in perfect beautie, and Chriſte the authour of it hath appeared as one of vs, and dwelt amonge vs in our owne nature. This world God hath not put in ſubiectiō to angels, that is, God hath not made his angels neither purchaſers, nor diſpenſers of this heauenly treaſure. It was neuer in their power to haue done this thing. In vayne we ſhould looke for ſuch bleſſing at their handes. If they ſhould enter into this work, they would fall downe vnder it, for it is not an angel, but it is the Sonne of God that ſhall change the world, which was in ſinne and ſhame, to faſhion it a new, into righteouſneſſe and glorie.

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This is a verie good place out of which wee may learne how to know our ſelues, and all other creatures, & how to giue vnto Chriſt his owne honour: for ſeeing the world to come noteth all the reſtitution which is by Chriſt, the full chaunge of all that euer was by ſinne, and therefore named World, becauſe we ſhould aſſuredly know there is nothing excepted: if then no part of this worlde bee ſubiect to any creature, and if it be Gods eternall counſel that it ſhould neuer be ſubmitted to any, no not to Angels: in whom elſe can wee truſt, or in what other thing can we put confidence, to haue any parte of this wrought for vs? We are all as our fathers were, men by nature of the olde worlde, our bodies and mindes full of ſinne, holden vnder the condemnation of the diuell, all creatures againſt vs, and God him ſelfe hating vs, no way to renewe our age, no man to chaunge our ſtate, no Angell, but God hath giuen it to Chriſt alone. Will I ſaye, that I can alter mine owne will, to make it couet goodnes? Or put power into the members of my bodie to ſerue righteouſneſſe? Or doe the things in which is any merite to eternall life? Or purchaſe againe Gods fauor which was remoued from me? If I will boaſt of any of theſe, I ſpeake too proud wordes for either man or Angel, and ſay that this ſeconde worlde is made ſubiect vnto me: all good will, all righteouſneſſe, all merite, all pleaſure in heauenly thinges, all reconciliation, all victorie ouer death, all loue of God, all hope, to be ſhort, all that is good, and all ioy of ſpirit is of this newe world whereof Chriſt is king. And whoſoeuer ſhall thinke, that any power of theſe thinges is in him ſelfe, he is puffed vp into pride of

heart, ſuch as an angel of heauen ſhould not beare vnpuniſhed: for not vnto Angels, but vnto Chriſte theſe things are giuen. What can we now thinke of theſe men, that tel vs, the ſacraments giue vs grace: the maſſe is propitiatorie for our ſins: our ſubmitting our ſelues to the Church of Rome ſhall ſaue vs: the Pope, if we followe him, wee can not erre: Croſſes, Bells, Candels, Holie water, Veſtimentes, Pilgrimage, Pardons, Reliques, euery one hath his vertue: the number of prayers hath his meaſure of rewarde: fleſh or fiſhe it hath his holines according to his time. Theſe men, and all the louers of their goſpell, which take away from Chriſte the onelie rule of the worlde whereof we ſpeake, and put it in ſubiection to fleſhe and bloude, and the elementes of the worlde: what ſhall we ſay of them? Shall we beleeue them? Or ſhall they proſper? Nay, they haue plowed wickedneſſe, and they ſhall reape iniquitie: they haue wandered in errour, and they ſhal eate the fruite of lyes. Nowe, if this be ſo, that all fleſhe hath no goodneſſe in it: that all his wiſdome and trauell can renue no whit of the loſt worlde, or bring any light into horror and darkneſſe, but all is of Chriſt: what ſhall wee yet doe with wordes of louder blaſphemie, which they call workes of ſupererogation? What ſhall we do with the Pope himſelfe, who by generall voyce of all his church, is ſaid that he can diſpenſe the aboundaunce of merites, which were in the virgin Marie and in all Saincte, by his bulls, to applie them *Confeſſis & contritis*, that they ſhall haue dayes of pardon as manie as he will number? Are they aſhamed of theſe thinges? Nay, they are not aſhamed: but euen nowe they ſende vs

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ouer whole volumes to ſhewe the fruite of pardons howe good they are, and of late haue ſent vs a bull, that wee ſhould haue experience howe they holde this doctrine. And what ſhall wee ſaye of ſuch a one? Surelie (dearelie beloued) euen as the Prophete ſayeth of the people of Iſrael: *His fornications are in his ſight, and his adulteries are betweene his breaſtes:* So his vncleanneſſe is manifeſt to all the worlde, and his marke is in his forehead, that hee might bee knowen to bee Antichriſte. And you (dearelie beloued) whē you talke with your friends who are not yet perſuaded in the religion of Chriſt, when they thinke that wee haue free will, or weo may deſerue by our workes, or Lent and faſtinge-dayes are holy, or fleſhe or fiſhe doe pleaſe God, or the ſigne of the croſſe is good, or cenſing and Muſicke ſtirre vp deuotion: or any ſuch thinge. Doe but aſke of them whether they thinke obedience, loue, deuotion, forgiueneſſe of ſinnes, puritie, life, grace, and ſuche other fruites of Gods ſpirite and his mercie: aſke (I ſaye) whether they thinke them workes of the olde worlde corrupt by Adam, or of the newe, reſtored by Chriſt? If they bee of the newe, GOD hath not giuen them, neither to our prayers, nor faſtinge, nor working, nor daye nor time, nor meate, nor Croſſe, nor Muſicke, nor Belles: to bee ſhorte, no not to Angels, but to Chriſte alone, to bee diſpenſed accordinge to his will. If thou were as good as an Angell, or thy meate as good as Manna that fell downe from Heauen, or thy garmentes as precious as Aarons Ephod, or thy cenſings as ſweete & pleaſant

as the perfume of all the Tabernacle, or the dayes that thou keptſt, were as honourable, as the daye in which Chriſte roſe agayne from the dead: yet neyther thou nor thy garmentes, nor thy meate, nor thy dayes, can ſet one of thy feete in this worlde we ſpeake of: it is the kingdome of Chriſt, and he hath done it alone, accordinge heere as this propheſie is plaine and manifeſt.

Nowe followeth this propheſie, *What is man that thou art mindfull of him? &c.* By theſe wordes the Apoſtle proueth this kingdome of Chriſt both properlie & of right to be his, and alſo by faith through Gods ſpirite giuen vnto vs in our Sauiour Chriſte: they haue this ſenſe: was not thy glory great inough (ô Lorde) in the worke of thy hands, but that thou ſhouldeſt giue thy ſonne to be made man, in whom our nature ſhould bee ſo exalted, that all power ſhould bee giuen to him in heauen and in earth, who by his death ſhould abolithe all ennimitie againſt man, that hee might be crowned with glorie and maieſtie, and haue eternall life in his owne hande? And all this according to the verie ſenſe of the prophete, and therefore here alledged, as in deed it was, to be a propheſie of our Saiour Chriſt. Of vs alſo it is meant thus: The Prophete conſidering both the great maieſtie of God appearinge in his workes, and the baſe and lowe eſtate of a fraile man, that ſuch a God of ſo great maieſtie, ſhould haue any reſpect of a fraile and wretched man, he could not but thus humble him ſelfe: *What is man (O Lorde) that thou ſhouldeſt regard him?* Such thoughtes (dearely beloued) let vs haue, and with ſuch ſecret counſels let vs nouriſh our faith. This is

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the meditation to which wee are called in all the workes of God, and for this cauſe God hath giuen vnto vs hearts of men, ful of reaſon and iudgement, that we ſhould rightly conſider of all his creatures. When we ſee the heauens, wee cannot chooſe but confeſſe before them, it was not the hande of man that ſet them vp ſo high. Wee knowe the ſhininge light of the Sunne, it is not giuē vnto it from earth or earthly things. We are ſure the earth is rounde: our own trauell hath founde it ſo, and our eyes doe the ſee ſunne doeth compaſſe it about: then what ſtrength of the worlde can make it ſtande in this wide emptie ſpace compaſſed with the firmament? The Sea that is ſo great and violent, who can ſtop the proude waues of it, or make it keepe his courſe to riſe or fall? The diuell may for a while dull our heartes that wee may bee made like the horſe and mule in whom is no vnderſtanding, and thinke of chaunce and fortune, and wee can not tell what, ſo that for all theſe workes wee bee neuer the better: but if the power of the diuell bee broken, and wee be carried out of the darkneſſe that hee hath ſcattered before vs, our hearts ſhall ſee and feele it, and our tongues will confeſſe: *The heauens declare the glorie of God, and the firmament ſheweth his handie worke*: And not only in theſe thinges which before the ſimpleſt eyes are great and marueilous, but in euery thing we ſhall learne wiſdome. When we ſee the conſtantie that God keepeth with the day and night, which haue their courſe for euer, we will ſee much more the certaintie of his counſel, and the aſſured couenant that he hath made with his childrē. When we ſee howe hee cloatheth the flowers of the

Medita on in works God.

Pſal. 19.

fieldes, and feedeth the young byrdes that call vpon him: much more we wil know that he wil not leaue his elect in their infirmities, but will cloathe their nakednesse, and minister food vnto them. And to be short, in all things we shall behold the goodnesse of God: and as the Prophet Dauid here doeth, aboue all workes, we shall acknowledge his goodnesse towarde man, whom alone he careth for aboue all other: and whom alone he hath made ruler ouer all his creatures: with which thoughtes wisely conceiued, it is vnpossible but we should be stirred vp with thankefulnesse, and with all our power shewe forth his praise, who hath had so great mercie vpon vs.

It followeth: *Thou hast made him a litle while inferiour to Angels*. In these wordes the Prophete breaketh vp this prayse of Christ, with an acknowledgement of his present state in earth, that if one shoulde thinke: Where is all this glorie? Where is this honour hee speaketh of? Was not his life in much affliction? Least anie shoulde bee offended with this cogitation, hee preuenteth it thus, as if he had saide: And thy sonne (ô Lorde) whom thou hast exalted so highly, and giuen vs this glorie through him, wee confesse thou dideſt abase him, and madest him a whyle inferiour to thine Angels, & gauest him vp vnto death for thy peoples sinnes: but thou diddest rayse him againe, and gauest him honour and victorie ouer death and sinne. The Prophete Esaie, in the like purpose doeth notablie
53.2. set out this great humblinge of our Sauior Christ, not onely beneath Angels, but beneath the lowest condition of all men: and after sheweth howe God woulde raise him vp againe aboue all his enimies,

that

that no man ſhould bee offended at his croſſe. And in this we learne, that in deede hee had experience of euill, hee was in deede abaſed, in deede bare our ſinnes in his bodie, and was truelie broken for our tranſgreſſions: that in the feelinge of his ſorrowe, we might the more ſenſiblie ſee what was all his loue towardes vs. And for as much as the glorie here ſpoken of, is ours, as wee bee members of Ieſu Chriſte, to whom it is giuen: we learne here ſo to looke for this glorie, euen as our Sauiour Chriſte hath attained vnto it before vs. GOD humbled him vnto a lowe degree, that hee might exalt him, our life muſt bee as his, wee muſt ſuffer with him, that wee maye come vnto his glorie. Without him wee are borne in anger, in him wee bee reconciled thorough many afflictions. He that liketh not thus to goe vnto glorie, he may lie down agayne in his ſhame, where Chriſt did finde him, and make the worlde witneſſe of his vnſpeakable follie. And hee that will murmur againſt theſe afflictions in this way of life, which are no other then Chriſte him ſelfe did ſuffer, a thouſande-folde more then hee hath left them for vs, let him leaue his redeemer, and dwell againe in the bondage of death, that the Angels may beare witneſſe of an vnthankefull wretche.

But we (dearely beloued) as many as glorie in the croſſe of Chriſt, we muſt reioyce in afflictions, and thinke the reproche of Chriſte more honourable then anie ornamentes of golde and ſiluer. Lett vs comfort our ſelfe in this, that though Chriſt were humbled, and our heartie deſire is to beare the yoke with him: yet his oppreſſours liue not euer.

The

The ſcripture ſayeth: It is but a verie little whyle, that thus thou haſt made him lower then Angels:
iſtions but a le. euen ſo are all our troubles, as a cloude that is blowen away, or as the darke night againſt the appearance of the Sunne, a verie little whyle and they are
or.4.17 no more. Wee may call it as S. Paule did, The momentanie lightneſſe of this affliction: or as Peter
t.1.6. did, A little while nowe wee are made ſorowefull: or as the Prophet Dauid did, Heauines may endure for a night: euen ſo it is with vs all, and whatſoeuer our troubles be, many in number, great in weight, grieuous in circumſtance, why ſhould we murmur? The ſunne that ſhineth, giueth a ſalue vnto them: the day that vaniſheth, drieth vp the wounde: and in a very litle while it is quite forgotten. A bleſſed medicine, that neither all Apothecaries can make worſe with druggs, nor all tyrants can keepe it awaye with priſons, nor all frowardnes of the patient can make it of leſſe vertue: but all afflictions, what ſoeuer they be, they are healed with this: if we bee humbled with Chriſt a verie litle while, and all is cured. If this bee not inough to prepare our heartes to tribulation, that they are our leaders to a perpetuall ioy: nor this inough, that Chriſt hath taſted of them all before vs, and we ſhalbe like vnto him: yet this is inough, euen for a frowarde man, that though all troubles doe come vppon vs, yet a very litle while, and they are all conſumed. This is the goodnes of God toward his Church, he would not lengthen the dayes of their life, into manie hundred yeares, as hee did at the firſte, when his church had greater peace: for if nowe we had ſuch liues, it is vnſpeakeable, what ſhould be the oppreſ-

ſion

ſion of the godly, what tyrannie of the wicked. How would they ſwell in pryde, & tread the godly vnder foote, if they ſhould liue many hundred yeres, that now do hate vs to death & beyond death, ſhewinge crueltie to our bones & aſhes, when their own feete ſtand at the graues mouth, and the earth is readie to ſwallowe them vp? howe woulde the mighty men make vs labour out all the ſtrength of our body? the couetous men make vs pine with hunger? the ambitious men poure contempt & ſhame vpon vs? if nowe, ſince their minde is ſo fraught with malice, their bodies had alſo ſtrength of a thouſande yeres. But a ſhorte and fraile life is ſuch a bridle to their iawes to pull them backe, and death ſuch a tyrant ouer them to appale their courage, that they haue no heart to doe as they would: and yet if they do rage as madde men, not ſeeing their ende, yet God hath had mercie vpon vs, turning their plague into our bleſſinge, and hath giuen vs but a ſhorte life, leaſt we ſhould mourne too long: ſo that whatſoeuer temptations we fall into, yet but a verie little while, and the Lorde will deliuer vs from euill: and all our troubles haue but a ſmall reckoning, to the hinderance of our glorie. For it is but a whyle here that God hath made vs inferiour to angels.

All thinges in ſubiection vnto man.

It followeth: *Thou haſt crowned him with glorie and honour, thou haſt ſett him ouer the workes of thine handes, thou haſt put all thinges in ſubiection vnder his feete.* In all theſe wordes wee learne the exceedinge honour vnto which God hath raiſed his Sonne Chriſte. To bee crowned with glorie and honour, is to haue the excellencie of all dignitie geuen vnto him, as the wordes folowinge in the.

the Apoſtle do plainly expound it, where he ſaith: *for that he put all things in ſubiection vnder him, he left nothing not ſubiect vnto him.* And in this, according to the Prophet, we muſt ſee our own dignitie alſo as we are Chriſtes: for this honor is not the natural mans, as all the miſeries of our life can teſtifie: but it is his that ſeeth him ſelf to be Chriſtes that can ſay as S. Paule ſaith, *I liue not now, but Chriſt liueth in me*: ouer ſuch a one the prouidence of God watcheth, the angels pitch their tents about him, & he ſeeth great ſecuritie in all his ways. Though the mountaines were moued, or the ſeas did make a noice, yet the name of the Lorde is his ſtrong tower, and he ſhall not be moued: for God who hath made him Lorde of all, maketh that all things worke to him for the beſt. If at anie time hee ſeeme afflicted to the worlde, it is but a ſhewe or viſarde that ſeemeth fearefull, whē the milde face of a man is vnderneath: ſo theſe are but appearaunces without of a little mourning, when within is nothinge but a perpetuall ioye of the holie Ghoſte. Sainct Paule, againſt thoſe that are too much troubled to beholde our ſufferinges, hee ſayeth thus: (I graunt you) we are wroung, but we are not cruſhed in pieces: wee are troubled, but not at our wittes ende: we are perſecuted, but not forſaken: we are caſt downe, but wee are not killed: as if the Apoſtle ſhould haue ſaid vnto them, ô, you think vs in great bondage, but our fredome is more then you are ware of. And in an other place hee notably ſetteth out theſe afflictions of the godlie, which the worlde thinketh to bee ſo great, that men ſhrinke backe, and dare not looke on them:

2. Cor. 4. 8.

I will

I will tell you (ſayth Sainct Paule,) wee are as con- 2. Cor. 6. 9.
demned perſons, but in deede honourable: as dy-
ing, but in deede aliue: as men chaſtiſed, but there
is no death neere vs: lamenting, but in deed perpe-
tually reioycing: as poore mē, but in deed we make
many other rich: like men that had nothinge, but
in deede all the worlde is ours. So we ſee howe this
is true in vs, euen nowe by faith, and after this in
full perfourmance of our inheritance with Chriſte,
in the reſurrection of the iuſt: and thus, euen in
outwarde things we are partakers of Chriſtes king-
dome, ſo that nothing can hurt vs. Nowe touching
the inward things, that is, a freedome of conſcience
aboue all things: this we know, if we bee ingrafted
into the body of Chriſt, we be his, hee liueth in vs,
his victorie ouer all is ours, we ſee it by faith, and all
thing is in ſubiectiō vnder our feete. Paule, Apollo,
Cephas, thinges preſent, things to come, life, death,
the world it ſelfe, all is ours, the fayth of Chriſt ex-
alteth vs, and hath made vs higher then the hea-
uens. In Heauen and Earth wee haue no Lorde,
but the Lorde IESVS, and all thinges are vnder
his feete, our faith hath made vs one with him, we
are his, and all is ours: and no man can nowe
beare rule ouer our faith, excepte hee will beare
rule ouer Chriſte: by fayth wee are one with him,
his power is ours, wee reigne with him, wee are
ſet with him, and the worlde hath no more po-
wer ouer vs. Will one come to vs, and forbidde vs
eth, forbid vs whit meat, command vs fiſhe? Heare
not, it is the doctrine of diuels. I ſpeake not now
of ciuill choyce of meates, drinkes, apparell, &c.
We be Chriſtes, and all meates are ours. Will he ſay,

this

this garment is holie, this day is faſting, this reliqué is to be honoured, this order is religious, this croſſe is defenſiue againſt the diuell, this Cake is thy Sauiour, this maſſe is propitiatorie, this worke is meritorious, this pope is thy lawgiuer, this Church of Rome is the warrant of thy faith: what ſhall we ſay to ſuch ſwine that lye wallowinge in myre, and ſeeke for righteouſneſſe in doung and clay, when Chriſt the ſonne of God hath offered vs his righteouſnes? What ſhall we thinke of ſuch ſeruile men, who will leade vs into bondage of euery trifle, whō Chriſt hath made rulers ouer all the worlde? For what is it elſe to make me in bondage of thinges, then to bring me in this feare of them? I may not touche them, I may not eate them, I may not vſe them: that will make me holy, this will defile mee, and ſuch like. Is this the voyce of Paule? *To the*

Tit.1.15. *cleane, all things are cleane?* Is it the voice of Chriſte,

Mat.15.11. *That which entreth in at the mouth, defileth not the man?* Is this the voyce of the Apoſtle in an other place?

1.Cor.6.20. *Ye be bought with a price, be not the ſeruaunts of men.* No (dearely beloued) if wee haue fayth, and bee of Chriſt, God our heauenly father hath giuen vs his owne Sonne, ſure with him hee hath giuen vs all things, we haue receiued the libertie of the children of god: and the conſcience of a chriſtian man is no more in the power of all the world, but that is onlie

1.Iohn.3.4. ſinne vnto him which is the breache of the lawe of God. Nowe, ſith this is the ſtate of a Chriſtian man, and thus all things are in ſubiection vnder his feet, we ſee eaſily vpon what ground our ſauiour Chriſt ſaid: *that the kingdome of heauen is like vnto a pretious ſtone, which if a man finde, he will ſell all that he hath to*

buy

buy it: for all other riches, of all dominions, they haue their meaſure, only this treaſure is infinite, & hath all things vnder it. Nowe let euery man boaſt him ſelfe as he will, ſome of chariots, ſome of horſes, ſome of one thing, ſome of another: but thou, if thou wilt haue perfect ioy, boaſt thy ſelfe of a Chriſtian heart. Neither the gorgeous chambers of any princes palace, nor the riche iewell houſes of the earth are comparable in glorie vnto this: for what is it to bee garniſhed with golde, & ſiluer, and vaine lightes of a corruptible eye, which in time cõſume, and the ruſt and canker frett them awaye? But in thine heart which Chriſte hath ſanctified, there is greater treaſure thẽ this. If thou look vpõ the earth thine eyes are cleare to ſee from Eaſt to Weſt, & all is thine, the ſtoones in the ſtreete are at league with thee, and the beaſtes of the fielde are at peace with thee. Let all the the tyrants in the earth lift vp their handes againſt thee, they ſhall not finde any thing vnder heauẽ to do thee hurt: all creatures are ſworn to thy ſafetie, & it is not poſſible for man to breake their faithfulnes: they can doe nothing vnto thee but good. Looke alſo without the bounds & compaſſe of heauen and earth, and with pure eyes thou ſeeſt greater things then theſe: thou ſeeſt hell aboliſhed, death troden vnder feete, the firſt ſorrow caſt out into ſhame, Saints and Angels are in thy ſight, immortalitie hath lengthened thy dayes, and the glorie of God is before thee in a glaſſe. He that can builde thee ſuch another Tabernacle, let him bee thy God: and where elſe thou findeſt ſuch treaſure, there ſettle thy heart: or if this onely be the greateſt, reioyce only in this: and praye for a ſincere faith

The heart of man is the richeſt of all treaſures.

faith, that thou mayest in deede see it, and haue thy soule knit vnseparablie vnto it: that thou mayest greatly despise all other things, & say as the Prophet Dauid said: *What is man, that thou art mindfull of him?* And thus farre at this time. Now let vs pray, &c.

¶ *The ninth Lecture, vpon part of* the 8. verse: and vpon the 9. & 10. verses.

8 *But wee yet see not all things subdued vnto him.*

9 *But we see Iesus crowned with glorie and honour which was made a litle inferiour to the Angels through the sufferinge of death, that by Gods grace hee might taste death for all men.*

10 *For it became him, for whom ar all these things, and by whō are al these things: seing that he brought many children into glory, that he shold consecrate the Prince of their saluation through afflictions.*

I Tolde you at the beginninge, that the Apostle in the first and second chapter, setteth purposely out the person of Christe, howe hee is God and man: howe hee set out his godhead in the firste chapter you hearde: vnto whiche hee addeth this earnest exhortation in the begininng of this chapter, whereof also wee haue already spoken.

Nowe, in these wordes which we haue read, hee beginneth the other parte of his purpose, to teach, that our Sauiour Christ is perfect man: and taketh his occasion of the text before alledged, which hee applyed vnto Christ as chiefe & principall, though it be ment also of al men: for whē he had so highly magnified man: in consideration of mans present state, a doubt is straight moued: Howe this can bee, sith

ſith wee ſee not theſe thinges yet ſubiect vnto him? To this the Apoſtle anſwereth, that it is alreadie accompliſhed in our Sauiour Chriſt, who is become man for our ſakes, and through death hath gotten this glorie for vs: ſo heere is a full declaration how this propheſie alledged, is verified in man: and a preparation to teach more at large, howe Chriſt is perfect man. In the words of this eight verſe: *But now we ſee not yet all thinges ſubiect vnto him*: he moueth the doubt, which is eaſilie made againſt that Scripture, which ſo highly extolleth man: and anſwereth thus vnto it. In deede I graunt all things are not yet thus ſubiect vnto man, but yet in Chriſt we ſee this already accompliſhed: for we haue ſeene him made lower thē angels, and yet againe exalted, & crowned with glorie and honour, euen as himſelfe is witneſſe *All power is giuen vnto me in heauen, & in earth*: and ſo hee is riſen from the dead, that death hath no more power ouer him for euer: who being made man for vs, in him it is accompliſhed, that man is ruler ouer all the works of God, now in part & after this fully, when our baſe bodies ſhall be chaunged and made glorious. In this wee ſee, howe hee commeth to ſpeake of the manhood of our Sauior Chriſt, which after he declareth more at large. *For the ſufferinge of death*: Some tranſlate this, *Through the ſuffering of death*, as ſhewing the cauſe, why God exalted him: but neither is that ſo pertinent to the Apoſtles purpoſe, nor his wordes doe ſo ſignifie: but thus, *for the ſufferinge of death*, that is, to the end hee might ſuffer deathe. So hee ſheweth the cauſe why Chriſte was made lower then Angels, and that is, beecauſe hee mighte dye: for otherwiſe

in the maieſtie of his Godhead, all death, and all cor-
ruption fall before him, and nothing can ſtand in his
ſight, but life glorie & immortalitie: therfore, to the
end that that immortality & glory of god might dye,
and death might come vnto him, it muſt needs bee
that he ſhould be humbled beneath Angels.

In the words that followe: *That by Gods grace hee*
might taſte of death for al mẽ: he ſheweth here the cauſe
why he dyed. As this was the cauſe of abaſing him,
that he might dye: ſo this was the cauſe of his death,
that he might dye for vs, that is that he might take
our death vpon him, and ſo by him we might be de-
liuered from it. Where he ſaith, *By the grace of God*:
hee ſheweth that it was the free loue of GOD, that
gaue his ſonne vnto vs, no deſert on our behalfe:
but when wee ſought not after him, then he offered
him ſelfe vnto vs. And when we ſate, as the Prophet
ſaith, in darkneſſe, & in the ſhadowe of death, then a
great light roſe vp vnto vs: to this end, that we whi-
che are the Gentils might praiſe god for his mercy.
And where it is ſaid, *That he might taſt of death*: hee
calleth it here to taſt of death, to haue in deed ſence
& feeling of the payns, not diminiſhing the paſſion,
as a thing lightly touched: but warranting the bit-
terneſſe & all the ſorrowe of it, euen to the bottome
of the graue, and death to be taſted & felt in deede:
and ſaying *For all*, he meaneth not by *All*, good or
badde, whoſoeuer they be: but as S. Iohn plainly ex-
poundeth it: *God gaue his ſonne to dye, to the end, that*
Iohn 3. *al that beleeue, ſhold not periſh, but haue life euerlaſting.*
So our Sauiour Chriſt ſayth: *All that beleeue, & are*
Mat. 28. 18. *baptiſed, ſhalbe ſaued.* So thus farre the Apoſtle hath
taught plainly, both how the former prophecies ac-

com-

compliſhed in Chriſt, and is verified in euery one of vs: and he hath aptly begun to teach this doctrine, that our Sauiour Chriſte is perfect man, which in this chapter (I ſaide) was his eſpeciall purpoſe.

Nowe, touching this great excellencie of man, whereof the Apoſtle hath ſpoken, and howe we bee made partakers of it, a litle further weigh it. Hee hath ſpoken great and merueylous things, euen as the Prophet had ſaide: *Merueylous things are ſpoken of thee, thou Citie of God.* There is neyther Sunne nor Moone, ſea nor lande, golde nor ſiluer, meate nor drinke, no elements of the worlde, no obſeruations of Moſes lawe, no traditions of men, that is ouer man, but man ruleth all, and all is vnder his feet. Here ſtreight way, both Iewe and Gentil ſaith: Theſe be in deede golden promiſes, but where are theſe honourable perſonages you ſpeake of? Are not we as our fathers were, and doeth not death deuour vs? To this the Apoſtle aunſwereth: I graunte we doe not yet ſee with our eyes, howe theſe things are: but I ſay againe, our eyes are no iudges in this caſe. The glorie is not earthly, and the kingdome is not of this world, whereof we ſpeake: but the riches are ſpirituall, and of the ſpiritual man they are diſcerned: know thy ſelfe, that by faith thou art Chriſtes, and he thine, that hee died for thee, and thou liueſt by him, that thou art fleſhe of his fleſh, bone of his bone, a member of his bodie, and what ſoeuer is his, is thine: haue this faith, and now come & ſee, and thou ſhalt ſee all the glorie of the world, leſſe then the glorie of ſuch a man: for thou ſeeſt Chriſt humbled in deede once, that he might ſuffer death, but euen then when he was in the ſhape of a Pſal. 87.

ſeruant, thou ſaweſt him full of grace & truth, euen as the only begotten ſonne of god: thou ſaweſt him ſoft of ſpeach, but of meruailous wiſdome: plain in teaching, but full of grace & power: ſimple in coũtenãce, but of an inuincible courage: of low degree, but of excellent power: of no accompt among men, but great in miracles, at which man was aſtoniſhed. Thus thou haſt ſeene chriſt, eué whé he was loweſt, highly exalted: that thou haſt no good cauſe to reaſon againſt thy dignitie, though thine eye ſee not, eué in this time, all things ſubiect vnto thee: but ſee further into our Sa. Chriſt, & thou ſhalt ſee more of thine own honor. Thou haſt ſeene him in thy fleſh raiſed from the dead, & in thy nature aſcended into heauen, that man in his perſon might be crowned with glorie & honour: we haue ſeene him carry our fleſh into the preſence of God his father: and it is no more poſſible to take this glory from vs, as many as be one with him, thé it is poſſible to pul away again his perſonal humanitie from the perſon of his godhead. This I ſee in Chriſt, and knowe it in my ſelfe. And what though yet a whyle, the outward man be grieued? Thou foole, that which thou ſoweſt, it reuiueth not againe, except it firſt die: a little corne of wheate, it can not haue vertue to become xxx. xl. times better then it was, being multiplied to ſo manie, al as good as it ſelf, and bringing beſide fruitful increaſe of ſtrawe & chaffe, excepte it firſt be caſt in the ground and die: and howe ſhouldeſt thou haue a chaunge, but if thou bee firſte corrupt? and howe much art thou better then a graine of corne, that thou mighteſt ſurely know, whé through coruption thou ſhalt come into incorruption, that thy glorie

ſhalbe then vnſpeakable, and all thinges ſhall ſerue thee to make thy life infinitely bleſſed more then it is? Thy hope now if thou couldſt enlarge it a thouſande folde, yet it ſhould be greater then thou canſt imagine: and thy faith if it could cõprehende more aſſurance of immortalitie, then the eye doth ſurely of the light of the ſunne, yet thou ſhalt finde the fruite of it aboue all thy thoughts: this thou ſeeſt, if thou ſee Chriſt: and this thou knoweſt to be thine, if thou know thy ſelfe to bee one with him. And for thy ſinnes, howſoeuer they cleaue vnto thy bones, hate them as thou hateſt hell: for from thence they are, and the diuell worketh them, but care not for them, for though they were heauie in weight, and many in number, what then? thou haſt thy hope, not in thine own perſon, but in the body of Chriſt, into which thou art grafted, and in which there is no ſpot nor blemiſhe, but perfect righteouſnes, euẽ before God: and in him, as all other things, ſo ſinne alſo is put vnder thy feete. and thou art ruler ouer it: and thus farre of the doctrine of the Apoſtle here taught vs, in this his exhortation.

Nowe let vs returne to his other purpoſe, howe hee teacheth the humanitie of our Sauior Chriſte: the firſt reaſon whereof is in theſe wordes: *That he might taſt of death for all*: for as to the end he might ſuffer death, it was neceſſary he ſhould be humbled, becauſe death elſe could not come into his preſẽce: ſo ſuffering death that man might be deliuered, by that death it was as neceſſary that he himſelf ſhould be mã. for ſo were the iuſt iudgmẽts of god, he gaue man a law & pronounced a curſe to him that brake it: therfore whẽ we had all treſpaſſed we were fallẽ

into the puniſhment of our ſin: for the threatnings of God, are not as the wordes of a man, that can alter, or by ſome interceſſiō that they can be mitigated: but with God there is no change nor ſhadow of change: that which with him is once purpoſed was euer decreed, & his words are not weake, but what he hath threatened, if we fall into his hands, all the creatures of the worlde haue no helpe for thee: So that this being decreed of god, *Curſed is he that abi-*
t. 27. *deth not in all things written in this booke:* all people muſt needes ſay, Amen: and the ſoule that ſinneth, muſt needs die: redemption frō this, there is none to be looked for, but by ſuffring of it, for the Lorde had ſpokē, and it muſt be done: ſo our Sauiot chriſt ſith he would deliuer vs, he muſt be made man like vnto vs, & in our nature die the death. Our ſinnes are not imputed vnto vs, but thei were imputed vnto him. The puniſhment of them is forgiuen vs, but it was not forgiuē him. Righteouſnes is freely giuē vs, but it was not freely giuē him. He obeied the law of his father, euery iott, & euery title, that he might fulfill all righteouſnes. He bare the cōdemnation of hel & death, that he might aboliſh it. He tooke vpō him the guiltineſſe of our ſinnes, & bare them in his own body, that he might nayle them vpō his croſſe. When it pleaſed God our heauenly Father, of his great mercie, to accept the obedience of his law for our perfect righteouſnes, and to giue vnto it the recompence of eternall life: and when it pleaſed God to accept this for a full puniſhment of all the ſinnes of mā, if any man could be found to beare it before God and ouercome it, our Sauior Chriſt craued no more but this: the reſidue he perfourmed all in his

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owne bodie, and by his eternall ſpirite ouercame it: ſo that in him is life, in him is righteouſnes, in him is immortalitie, in him is the reconciled good will of God, and that excellent wiſedome which hath made vs by faith one with him: the ſame hath made vs partakers of all his honour and glorie. Thus wee ſee with what neceſſitie wee are conſtrained to acknowledge the humanitie of our Sauiour Chriſte, and why he muſt needes be made man.

It foloweth now in the 10. verſe: *For it became him for whom are all things, &c.* The Apoſtle nowe goeth forward, teaching more largely this doctrine of the humanitie of our Sauior Chriſt: and firſt he taketh away the offence of it, then ſetteth downe manifeſt reaſon to proue it. Touching the offence, we can not denie, but many thoughtes and cogitations ariſe in a carnall man, when hee conſidereth, the ſonne of God, to take fleſh of the virgin Marie, to bee made man in al likenes vnto vs, except ſinne, to hunger, to thirſte, to ſuffer all that he ſuffered: we would think this myſterie verie ſtrange, if we had no more wiſedome but of the heart of man to meditate in it: and therefore to ſtop all ſuch offences, & vtterly to take away al the tentations of the diuel touching the incarnation and ſuffering of Chriſt, he ſayth thus: *For it became him for whom are all things, and by whom are all things*: An excellent ſaying, and able to bringe in obedience vnto God, all the thoughtes of man. All things ſerue for Gods glorie, and all thinges are according to his will: he hath ſo decreede, and this was beſt in his eyes: who will reaſon againſt it?

It followeth: *When he would bring many childrē into glorie, to conſecrate the Prince of their ſaluatiō through*

afflictions. In theſe wordes, the Apoſtle ſetteth down what was this decree of God, that from henceforth all mouthes might be ſtopped, and no man ſhoulde haue iuſt offence in the croſſe of Chriſt. Beſide this, in theſe wordes wee may gather an argument alſo, for the humanitie of our Sauiour Chriſt, whiche is this: God decreed to bringe man to glorie through afflictions, but ſo our Sauior Chriſt entred into his glorie, therefore he was alſo perfect man. A neceſſarie and ſure concluſion in the ſchoole of diuinitie, where we ſtriue not about wordes. Theſe wordes, *Many children*, meaninge all the elect, haue reſpect vnto theſe, *The Prince of their ſaluation*: meaninge Chriſt: for in that he is called their chiefe leader into life, it is witneſſed, that he is one in nature with the reſidue, a brother among al the children, whom the other might folow: ſo theſe words, *To bring into glorie*, haue reſpect to the other after: *To cõſecrate by afflictions*: So that the decree of God, was, to make ſuch a way of life, in which his childrē by many afflictions ſhould be made meete for an inheritāce of glory, which way, according to the wil of his father, our Sauior Chriſt hath gone, that he might be knowen to be man, & the author of our ſaluation. And ſo we ſee the argument whereof we ſpake, why our Sauiour chriſt was man, and ſubmitted vnto death.

Nowe let vs further marke, what we may profitablie learne in this verſe. Firſt, where it is ſaid, *It beſeemed him for whom are all things, &c.* Let vs learne in all thinges, whereof our heartes can conſider, to make this vnto vs a ſure principle, of all trueth, equitie, goodneſſe: that ſo it was decreed of God. Howe farre ſo euer we decline from this, to thinke

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it eyther ſtraunge, or any other thinge better: ſo farre we fal into all vnrighteouſneſſe, vntrueth, and ſinne, being ſeduced with the corruption of our own hearts. Let vs hold this then with an vnchangable purpoſe: If it be once reuealed, this is the dedree of God. Bring downe the hautineſſe of thine owne thoughtes, and humble thy minde and vnderſtanding, to acknowledge al counſell, wiſedome and iuſtice, to bee in Gods ordinaunce: and if anie thing ſeeme better vnto thee, confeſſe the hardneſſe of thy heart, and ſay with the Prophet Dauid: *This is my ſinne:* further reaſoning then this, is all of euil, and whoſoeuer preſumeth to diſpute more, he ſhall be ouerthrowen at the laſt in his owne follie, and giue glorie vnto God in his owne deſtruction.

The Apoſtle here to take away all fooliſh queſtions, and ſuperfluous, about the humanitie of our Sauior Chriſt, with this one worde he ſtoppeth the mouthes of all proude men: So the Lorde appointed: ſo it ſeemed good vnto the Lorde. Such humilitie as this, was in Moſes: when he maketh his long exhortation to the people of Iſrael, and foretelleth thé, that when they ſhall forget the Lord, & deſpiſe his ſtatutes, the wrath of God ſhal wax whot againſt them, & he will bring vpon them euery curſſe that is written in the Lawe, euen ſo doing with them, as hee did with the nations that were before them: which wonderfull iudgementes of God vppon his owne people, ſhould make the world amaſed: wherof yet leſt any man ſhould curiouſly diſpute, Moſes addeth: The ſecret things belong to the Lorde our God, but the things reuealed belong vnto vs and to our children for euer. As if he had ſaide: Theſe are Deut. 2

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the ordinances of God, let vs walke in them: if we transgresse, the punishment of our sin is before vs: further we shall dispute in vaine, the secret things belong vnto the Lord our God, and his iudgements can not be searched out. Such an humble confession was in the Prophet Dauid, in his great persecutions & troubles, wherein (no doubt) all his sorrowe was not for the sonne of Isaie, hee would not haue made such cõplaintes & eryes for the fall of a fraile man: but he knew the promises that God had made vnto him, & al his faith how it rested vpon them, so that all his foundations seemed to be cast down, & it shooke his heart and reines to see the strength & rage of his enimies, and him self as a dead dogge in Israel, that is, a man without any accompt or reckoning: yet notwithstanding all this, though his own wisedome had fayled neuer so much, yet he sayeth:
39.9. *I should be dumbe, and not open my mouth*: for thou ô Lord doest it. Howsoeuer his owne wit was turned vpside downe, that he sawe nothinge howe thinges could come to passe, yet he acknowledgeth his sin, that is, his follie, his ignorance, his infidelitie, if hee should not confesse all that God did, it was best, and the next waye to bring all his purposes to passe. The Prophet Ieremie being vtterly amased, what it should meane that the way of the wicked did still prosper, or why they liued all in wealth, that did rebelliously transgresse, why God planted them, to make them take roote and to bring forth fruite: as he was astonished at this work, and spake forth the thoughts of his heart, yet first he acknowledged his
m.12.1 owne ignorance, casting downe the thoughts of his owne reason, and said: *O Lord, if I dispute with thee,*

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thou art righteous. It was a readie bridle to the holy Prophete to rule all his thoughtes, to saye, The Lorde hath done it, let vs holde our peace. And an excellent example of his humilitie, is our Sauiour Christe him selfe, to teache vs modestie, that are but men: for he, who so loued the people of Israel, that he wept ouer their Citie, when they would not repent, prayed for them, when they houng him on the crosse, gaue his life for them, when they had cast him off and would none of his saluation, hee that had this vnchangable loue to his brethrē, flesh of his flesh, and bone of his bone: yet when he called his humane thoughts to the cōsideration of the decree of God, he humbled him selfe, changed his affections, reioyced in other thoughts, and saide: *I thanke thee, O father, that thou hast hid these things frō the wise and prudent, and hast reuealed them vnto litle ones.* When he sawe hee was sent their minister for the trueth of God, to confirme the promises made vnto their Fathers, hee had no other longing but how to winne them: when he sawe an other counsell of God, that they were not all Israel which were of Israel, he knew this was best, reioyced in spirite, gaue glorie vnto God, and would not reason of his vnsearcheable iudgements. Who is he nowe, or of what wisedome, that dare dispute against the counsell of God? Are we greater then Moses, wiser then the Prophets, or higher then our Sauior Christ? Or haue all these held their peace at Gods workes, that we should reason against them? Let vs then rule our selues, or rather let vs be ruled of the Lord, that wee may say as the Apostle said, & this may be a reason of all our beleefe: so the Lord thought good. A Luc. 10.

place

place much like vnto this, is in the 24. of Luke, whē the two Diſciples that went to Emaus merueiled exceedingly at all the thinges that had happened vnto Chriſt, ſo that their faith began to faile them: thus our Sauiour Chriſt reproueth them, & all the reaſoning that was within them: *O fooles & ſlowe of heart to beleue al that the prophets haue ſpoken: muſt not Chriſt needs ſuffer theſe things and ſo enter into glorie?* He referreth them firſt to the prophets, to know that this was the decree of god: but thē layeth a neceſſitie vpō the performāce of his word, that it muſt needs be ſo. And if that bee not only good, only iuſt, only wiſe in our ſight that are but men, let vs not boaſt, there is no cauſe in this world of our miſliking: but becauſe we be fooles, & ſlowe of heart to beleeue. And thus farre the thing it ſelf ſpeaketh, how meete it is for vs to humble our ſelues vnder al theordinaūces of god.

Luke 24.26.

It followeth in the Apoſtle: *For Whom are al things and by whom are all thinges*: this is a ſingular reaſon, why we ſhould be obedient, and aſke none account of all the doeinges of the Lorde. Is man aflicted? Why ſhould hee not be ſo? The Lorde hath done it, and for the Lord hee was made. Are the reprobate ordeined to deſtruction? Why ſhould they not? The Lord ſo ordeined it, & for the Lord they were made. Are the elect freely ſaued? Why ſhould they not? The Lord hath ſaued thē, & for the lord they were made. Yea, but the reaſō of theſe things I ſee not? Yea, but (ō man) who art thou that takeſt a contrarie parte to diſpute againſt God? Are not all thinges for him: and art thou onely enuious againſte his glorie? Thus (dearelie beloued) carrie the worde of God to leane on, & beleeue aſſuredly it ſhalbe fulfilled: and

think

think that it is best, & you shal not be moued for euer. If you come in place, with those ancient worne creatures, who with a colour of gray haire, which is the wisest part in thē, so long deceiue out people, They or their disciples, if they reason against you: Hath God forsaken his church a thousand yeres, & were al our fathers deceiued before Luther was borne, such antiquitie, vnitie, vniuersalitie, was it all in error? These words taken vp againe in our dayes, & countenanced with the gray heads of our phariſes, Watsō, Fecknam Cole, Heath, & other like, ō lord! how many men do they deceiue? For their own reason lifteth vp it selfe, & they say: How can this be so? So many wise, so many learned, so many noble, all deceiued? Had god forgotten to be merciful? First, I wold aske of these men but this one question: and if they will not willinglie be deceiued, let them answere as they thinke. What one word of all these, both might not, & did not the Phariseis say against our Sauiour Christ? and howe dare they now reason against the Gospel of Christe? with the same argument, with which the Phariseis reasoned against Christ? but they will say, now christ hath made a promise to bee with his Church to the ende. And had hee not made this promise before? Is not Iesus Christe both to daye and yesterdaye, and the same worlde without ende? Looke in the 18. of Deut. and in the 59. of Esaie: as absolute, as full a promise then as nowe. But they were not so long in error: put case they were not: he who punished the transgression of the lawe giuen by Angels, with 400. yeares blindnesse: may not hee punish the transgression againste his Gospell, giuen by his onely Sonne, with 800. or a 1000. yeares blindnesse: Deut. 18. Esai. 59.

But

But for your ſakes (dearelye beloued) I doe more then I woulde, and with reaſon I confute them, which haue no reaſon: lette vs come to the text and aunſwere out of it. Was the worlde deceiued ſo many hundred yere? why ſhould it not? The Lorde ordeined that there ſhould come an apoſtaſie, and a generall fall from the faith of Chriſt: that the world might be ſeduced with the man of ſinne, whoſe age began in the Apoſtles times, and ſhal not vtterly die till the day of Chriſte. Thus the Lorde appointed, and ſo let it bee, for all thinges are for his glorie. And here let vs reſt in all the thinges that euer our hartes can think vpon, if we can ſee no reaſon of the worde of God, we can ſee humilitie to confeſſe before him: O the deapth of the riches, & of the wiſdome, and of the knowledge of God, how vnſearchable are his iudgements, & how are his wayes without finding out: and becauſe we know, that of him, and by him, and in him are all things: let vs ſpeake it: to him be glorie for euer more. All counſels, all doctours, all examples, all decrees, all what you wil, they are not our ſcholemaiſters, but our fellowe-ſchollers, that wee may learne together out of the worde of God, whoſe decree ſhall ſtande for euer: and whoſe iudgements are perfect righteonſneſſe.

2 Theſ. 2.3.

2 Theſ. 2.8.

Rom. 11.33

That which followeth in the latter ende of the verſe: *to conſecrate by afflictions:* or to make him perfect by afflictions: the meaninge is, that Chriſte in his death, accompliſhed a full redemption, and ſo was prepared to receiue an inheritance of glory, not attributing ſo this work to his death, as though all his life had bene impertinēt: for in all his life, Chriſt was made our redemption. S. Paule expreſſely ſaith:

By

By the obedience of one, a great many are preſented righ- Rom. 5.
teous: and againe he ſaith, *For this cauſe hee was made* Gal. 4. 4.
ſubiect vnto the lawe, that he might redeeme them, which were holden vnder the lawe: And for this cauſe he pretermitted not one iot, or one title of it, that he might beſtowe vpon vs the fulneſſe of all righteouſnes: but the ſcripture attributeth commonly our redemption to his death, becauſe it was the chiefeſt and greateſt worke of all, the accompliſhment & perfection of al the reſt vpon the croſſe, he was loweſt caſt down, and Phil. 2.
vpon the croſſe he triumphed ouer Satan, & after the Coloſ. 2.
croſſe he obteyned power ouer death & hell: therfore in it, as the apoſtle ſaith, he was conſecrate to eternall glorie: and thus far at this time. Now let vs pray, &c.

¶ The tenth Lecture, vpon the 11. 12. & 13. verſes.

11 For he that ſanctifieth, & they which ar ſanctified, are al of one, wherfore he is not aſhamed to cal thē brethren.
12 Saying, I will declare thy name vnto my brethren: in the middes of the Church will I ſing praiſes to thee.
13 And againe, I wil put my truſt in him, & againe: Behold here am I & the childrē which God hath giuē me.

THe reaſons before vſed, to proue the humanitie of our Sauiour, were theſe. Firſt, he dyed for man: and therefore it was neceſſarie hee ould be man. Secondlie, it was the decree of God, o bring man into glorie, through many afflictions: ut ſo Chriſte our heade was alſo conſecrate to nter into glorie, therefore hee was naturall man. Nowe it foloweth: *For he that ſanctifieth, and they at are ſanctified are all of one.* This word *for* noteth a cauſe

a cauſe of that which was ſaide before: and he had ſaide this, hee that leadeth other into the glorie of God, by the ſame way he muſt enter alſo him ſelfe. He addeth now the cauſe and grounde of that ſaying: becauſe they muſt be of one nature, both hee that leadeth, & they that are led into this ſaluation. Nowe, becauſe the Apoſtle hath ſpoken ſo plainlie of the nature of our Sauiour Chriſt, that hee is perfect man, to teach vs, that yet not in our owne nature, but being regenerat by his grace, we are made children. Therefore the Apoſtle changeth his former ſpeache, and in ſteede of ſaying: he that leadeth into glorie, which is the worke ſpoken of, he ſaith: *He that ſanctifieth*, naminge the vertue incident, by which the work was done: & in ſteede of *they that are led*: which is the benefit imploied, he ſaith, *they that are ſanctified*: which is the qualitie, with which they ar indued, meaning yet one thing before and now: there in plaine wordes callinge it our entrie into ſaluation: heere by a figure, naminge it, our ſanctification, which is the meanes of our inheritance of it. And by this exhorting vs, that we would followe holineſſe, which is our likeneſſe with Chriſte. And thus much touching theſe wordes, how they hang with the former. Now to conſider them in themſelues, we haue the third argument, for the humanitie of our Sauior chriſt, which is this: He that shal ſanctifie his people, muſt become one with them: but Chriſt hath ſanctified vs, therefore he is of our nature. And the force of this argument ſtandeth vpon that ground whereof we haue ſpoké: that this is the decree of the iuſt God, that the nature of man could not be ſanctified, but in the perſon of man.

A proofe & declaration that it is ſo, is added by the Apoſtle in the reſidue of the verſe: *and for this cauſe he is not aſhamed to cal vs brethrē*: whervnto is ſtreight added the teſtimony of the 22. pſalme, out of which he proueth it: *I wil ſhew forth thy name vnto my brethren, in the mids of the congregation I wil praiſe thee*: a plain & euident teſtimony, where our Sauior chriſt calleth vs brethren: for the prophet Dauid, who in many of his afflictions bare the image of our Sauiour Chriſt, wrote that pſalme, though in his owne great calamities, yet eſpecially in the perſon of Chriſt, as it is certeine, becauſe the Euangeliſts and Apoſtles alleadge out of that Pſalme many places, applying them al to our Sauior Chriſt: beſides that, the whole Pſalme is a liuely deſcription of the paſſion of Chriſt, and the latter ende foretelleth the calling of the Gentiles, which were only to bee gathered to the ſetting vp of this glorious kingdome of Chriſt, ſo that that is aptly here applied vnto Chriſt which there the prophet Dauid ſpake in the perſon of Chriſt. And here let vs mark this, while the Apoſtle proueth our Sauior Chriſt to be man, he alledgeth the ſcripture ſo, as diſtinctly ſhew the offices of Chriſt, that he is our Prophet, our King, our Prieſt, that we might know we can not giue him theſe offices, and denie his manhoode: nor graunt him his manhood, and denie him theſe offices: ſo here, this text, as in the name *Brother* it proueth he is of our nature: ſo theſe words, *I will declare thy name, and I will ſing of thee*: they ſhew that our Sauior Chriſt is our prophet, to reueale the wil of his father to vs. Now, where it is ſaid here: *He that ſanctifieth & they that are ſanctified are all of one*: we haue to conſider.

that

that euen in the manhoode of our Sauiour Christ, is vertue & grace, in which he doth sanctifie vs: for not onely as hee is God he sanctifieth vs, but also in his humane nature hee hath this vertue and power, to make vs holie, not taking such his nature from the virgin Marie, but making it such by pouring into it the fulnesse of his spirite. And this our Sauiour Christ himselfe witnesseth: for speaking of his sending into the worlde, howe he was sent of his Father to call his lost people vnto saluation, he saith in like sort, hee also sendeth his Apostles, and streight addeth: *For them I sanctifie my selfe.* The holinesse which the Apostles had in their calling, they had it from Iesus Christe, made man and walking in that vocation before them. Euen so it is with vs: all that is good in vs, and all the righteousnesse that can bee in vs, wee haue it neither out of the East nor West, but from the bodie of Iesus Christ: neither is there in the worlde any other sanctification: so that all we that be here this day, & all people elsse of the worlde, except we know perfect manhood, and our own nature to be reallie vnited vnto the person of the sonne of God, who hath sanctified himselfe for vs, there is no sanctification for vs vnder heauen. Euen as our hands & armes, & other members, are not nourished but only by the meate receiued of the head: so our spirituall meate of righteousnes & life, is not geuen vs, but from our head Iesus Christ. And as the veins are meanes, by which nourishment is conueyed to euerie part: so faith is the meanes by which wee receiue from Christ, all that is healthfull vnto vs. And as by ioyntes and sinewes, our members are really knit, and made a bodye vnto the head: so reallie,

truely,

truelie, and in deed, by one ſpirite we bee knit vnto Chriſte, as perfectlie and ſubſtantiallie made one with him, as our members are one with our head.

If thou vnderſtande not this, or ſayeſt with Nicodemus, *Howe can this bee done?* I ſaye vnto thee againe, Pray that thou mayeſt bee taught of God, and that his ſpirite may reueale it vnto thee: for if the tongue of Paule were dumbe, not able to ſpeak what he ſawe in viſion: howe much leſſe is man able to ſpeake the trueth of greater myſteries? And if our heartes cannot comprehend al the wiſedome of God in the winde that bloweth, howe he rayſeth it vppe or maketh it fall agayne: howe can we vnderſtande this wiſedome of our vniting vnto Ieſus Chriſte? Onely this I can ſaye: God hath giuen vs fayth, in whiche wee maye beleeue it, and out of which ſuch ioye ſhineth in our mindes, as crucifieth the worlde vnto vs: howe farre our reaſon is from ſeeing it, it ſkilleth not, it is ſufficient if wee can beleeue it. We beleeue in the Lorde our God: yet we knowe not what is his countenaunce. Wee beleeue and apprehend by hope his glorie, yet neither eye can ſee it, nor eare can heare it. We beleue and ſee immortalitie, yet our heart can not comprehende the height, the breadth, the length, the deapth. Wee beleeue the reſurrection of the dead, yet we can not vnderſtand ſuch excellent wiſdome, howe life is renewed in the diſperſed and ſcattered bones and aſhes. We beleeue our Sauiour Chriſt is man, and we haue ſeene him and felt him: yet how he was man, borne of a Virgin, all the men in the worlde haue no wiſdome to declare: Euen ſo (dearly beloued) we beleeue that our Sauiour Chriſte and

we be one, he of vs and we of him, he the head, wee the bodie, really, ſubſtantially, truely ioyned togither, not by ioynts and ſinnewes, for that vniting I knowe well inough: but by his ſpirit, of which wee haue all receiued, and this vnitie I can not conceiue nor vtter, till I knowe god euen as he is, and his holie ſpirit which hath wrought this bleſſinge. Thus we learne what here the Apoſtle teacheth vs, & thus we vnderſtand what is here ſaid: *He that ſanctifieth, and they that are ſanctified are all of one.*

And where it is ſaide here, *He that doeth ſanctifie*, ſhewing the preſent time & the worke ſtill a doing: it teacheth vs, that our ſanctification hath a daylie increaſe, and when it is fully accompliſhed, then God calleth, and our dayes are at an end. And let vs note this well, for it behoueth vs much: If wee bee Chriſtians, wee are ſtill ſanctified by the ſpirite of Chriſt, for ſo it was in him. Hee grewe ſtill in grace before God & men: If thou be grafted into his bodie, thou haſt his ſpirit, and it wil haue his worke in thee. Thou ſhalt not bee wearie of well doing, nor ceaſſe to reioyce in God thy Sauior: but ſtil increaſe in ſpirituall grace, till thou come to the age of the fulneſſe of Chriſt. There can bee no affection in thee, accordinge to the fleſhe, but if it be greate, it will appeare in his worke: much more this which is of the ſpirit of God. If thou be ſorrowfull, it will make thy face ſadde. If ioy bee within, it maketh thy countenaunce merrie. If thou haue a flattering hearte, all the members of the body will ſtreight ſerue ſo vile a thing. If hatred be within thee, thy bodie will ſhewe it foorth in all manner of curſed doing: and there is nothinge that can poſſeſſe the

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minde, bnt it leadeth the members in obedience of it. Howe much more if the ſpirite of God hath repleni hed thy minde, will all the body ſhewe foorth godlie deſires. This the Apoſtle noteth, when hee ſayeth: *Hee that ſanctifieth.*

It followeth: *For this cauſe hee is not aſhamed to call vs brethren.* Vppon good cauſe the Apoſtle ſayeth: *Hee is not aſhamed:* for if hee humbled not him ſelfe in great loue of vs, howe iuſtlie might he accompt it ſhame to be as we are? Hee that made Heauen and Earth, hee that is the immortall and glorious GOD, one with his father, before whom all Angels doe obey, and all Princes are earth and aſhes: ought wee not to ſaye, ſeeing it pleaſeth him to acknowledge vs that are but poore creatures, that he is not aſhamed of vs? It was greate prayſe in Moſes, being ſo highlie eſteemed of Pharaoh, that yet hee would vouchſafe to viſite his poore brethren. It was ſingular loue in Ioſeph, when he was nexte vnto the King in honour and dignitie, yet not to be aſhamed of his fathers houſe, who were heardmen and ſheepeheardes. But all is nothing in compariſon of this, that Ieſus Chriſte is not aſhamed of vs: for what? the glorie of the vaine world made not a mortall man aſhamed of his duetie, to acknowledge his poore father & brethren, in whoſe perſons he might ſuffer a little reproche: but howe much greater was this doeing whereof we ſpeake? The ſhining brightneſſe of the glorie of God, made not the onely begotten Sonne aſhamed, of his free grace, to acknowledge vs that were his enimies, in whoſe perſons hee ſhould ſuffer a moſt ſhamefull and ſlaunderous death.

This is the caſe betweene Chriſt and vs, and this the Apoſtle meaneth, when hee ſayeth: *Hee is not aſhamed to call vs brethren.* And if his highneſſe abaſed it ſelfe to our lowe eſtate, and was not aſhamed: let vs (dearelie beloued) learne to bee wiſe, and knowe what the Lorde requireth of vs, for all the good which he hath done vnto vs. He ſayeth in the Goſpell, *He that is aſhamed of me and my worde before men, I will be aſhamed of him before my Father whiche is in heauen.* And is not (trowe you) this a iuſt condemnation: if we wretched men will bee aſhamed of him, who being the God of glorie, was not aſhamed of vs? Howe much is hee greater then wee? Abraham, when he approched neare vnto him, hee 28. felt him ſelfe how he was but duſt. When Iob came 39. neere to ſee the tokens of him, hee abhorred himſelfe, and confeſſed howe vncleane hee was. When 84. Dauid ſawe the glorie of his dwelling, he ſayde, He had leuer abide but one day as a doore-keeper in the houſe of him, then tenne thouſande dayes to beare rule in kinges palaces. When Paule ſawe the 20 glorie prepared for vs in his reſurrection, he ſaide he accompted all the world to be but doung, to the ende he might winne him. If then ſuch a Chriſt be not aſhamed to call vs brethren: a marueylous and vnſpeakable fooliſhnes is bounde vp in our hearts, if we be aſhamed to call him brother againe. Hee were a fooliſhe poore man, that were aſhamed of the kinred which the King did chalenge of him: he is more fooliſhe, though hee were a King himſelfe, that is aſhamed of the Sonne of God, when he offereth him ſelfe vnto him. Yea, and be he neuer ſo proude a man, that nowe deſpiſeth him, hee

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ſhall confeſſe his follie then, when all that ſhall ſee him ſhall ſay: *Bleſſed is hee that commeth in the name of the Lorde.* Pride, or flatterie, or couetouſneſſe, or vanitie, or feare, or what you will, maye make vs nowe aſhamed to confeſſe him, or to diſſemble that euer we knewe him: but when all this corruption is taken from vs, and the graue and death ſhall take their owne, that wee ſhall liue againe in immortalitie, and knowe the length of his dayes in our own bodies: our former fooliſhneſſe will make vs ſo affearde, that wee will praye vnto the hilles to hide vs, and to the mountains, that they would couer vs: but vowes & wiſhes ſhalbe but fooliſhe thoughtes. Let vs therefore deſpiſe the ſhame whiche Chriſte hath deſpiſed before vs. If it bee imputed vnto vs for follie, that wee feare the Lorde: let vs beare his reproche. If our companie haue no liking, except we bringe our ſinnes with vs, to bee content to heare the blaſphemynge of Gods name, Religion euill ſpoken of, Godlineſſe mocked at, wordes to ſowe diſcorde amonge brethren, ill reports of men abſente, boaſtinge and bragginge of vaine perſons, wanton and vnchaſte ſpeaches, or other vayne and vnprofitable babblings, ſuch as is moſte vſuall among men: if without this our companie bee not pleaſaunt, ſeeing in this our Ieſus is diſhonoured, let vs rather denie them, then bee aſhamed of him: and goe rather out of Babylon, the mother of whoredomes, then out of Ieruſalem the Citie of God.

It followeth: *I will declare thy name vnto my brethren*: we are called the brethren of Chriſte, not in ſocietie of fleſhe and bloud: for that the wicked

haue with him as wel as we, who are yet no brethrē but ſtrangers euen frō the wombe: but as they are natural brethrē which are born of the ſame parents ſo we are brethrē with chriſt that are borne of god, through the ſame ſpirit by which we crie Abba, Father, the fruit wherof is in glorifying his name, euē as our Sa. Chriſt ſaith: *He that doth the wil of my Father which is in heauē, he is my brother.* And wher it is
12. 48. further ſaid: *In the mids of the cōgregation I will praiſe thee:* Firſt, here we muſt needs cōfeſſe what duetie is among men, euen that they edifie one another: for as many as are of Chriſt, are called in this couenant: *I wil declare thy name vnto my brethren, in the midds of the congregation I wil praiſe thee.* He that conſidereth the dayes of his life, & findeth his yeres many, & in al them cannot remember that he hath bin carefull for his brethren, to tel them the feare of his lord, or how in companies & meetings he hath ſpokē of his praiſe, he can not know that he hath any portion or felowſhip in this kinred. The graces of god are not ſuch that they cā be locked vp in our harts, or kept ſecret, but they will bourne within like fire, & make vs ſpeak with our tongues that we may make many brethren partakers of our ioy. The prophet ſaith: *I*
16. 9. *haue beleued therfore I haue ſpoken.* S. Paule teacheth
14. 13. that it is ſo with vs, if we beleue we will alſo ſpeake. And tel me I beſeech you, what mā excelleth in any thing, & hath not a delight to ſpeak of his cūning? doth not the ſhipmā talk of the winds? the plowman of his oxen? wil not the ſouldier be reckoning vp his wounds? & the ſhepheard telling of his ſheepe? if he be good in hounds, hawks, horſes, ſhooting, or any ſuch exerciſe, is not his name ſpoken of according to his

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ſkill? nay let it be in things worſe then theſe, cards, dice, tables, dauncing, is not euer the mans talke according to the delight of his mind: & ſhal we think the knowledge of god hath leſſe affectiō of our hart or leſſe obedience of our toung, then the moſt vain & vnprofitable deſires of worldly minded mē? or my bow & mine arrowes haue they my toung tied vnto thē, to delight in their talke, & ſhal not the miſterie of Chriſt & God, wherin I aprehend the forgiuenes of my ſins & eternal life, hath my tonge no portion of ſuch comfort: or if it be in my heart, wil it not fil my mouth with praiſe? if I haue heard of it, wil I not alſo declare it? I remēber the prophet Ieremie, once made with himſelf a ſolemne decree, that he would no more ſpeak in the name of the lord: but the word of God ſaith, he was in my heart as a burninge fire ſhut vp in my bones, & I was werie with forbearing & I could not ſtay. So, whē the apoſtles were threatned excedingly, not to ſpeak a word of the goſpel of chriſt, they anſwered directly, they could not choſe: for the things which they had ſeene & heard, were ſuch, as they wer cōſtreined to ſpeak of thē to other. So it is with vs, if we be the brethrē of chriſt, the couenant of our kinred, is: *I wil declare thy name vnto my brethrē, in the mids of the congregation I will prayſe thee:* let them know this, all, to whō it is ſpoken, & let thē diſcerne betwene hypocrites & true chriſtians. Some think it a praiſe to be cloſe men, ſecret to thē ſelues, that by their words you ſhall neuer know them, of what religion they bee: thoſe men, where they think they hide themſelues moſt, there they lay wideſt open their ſhame: & while they think to kepe it ſecret of what religiō they are, this their diſſimula-

Eſa. 48

Ier. 20

Act. 4.

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tion proclaimeth it louder then the blaſt of a trumpet, that they bee of no religion at all: at all, I ſaye, touching any religion of God: for if it were of him, it would ſhewe foorth his praiſe, and what their hearte beleeued, their mouth would confeſſe it. But theſe Laodiceans, that bee neyther whote nor colde, nor what God they loue you can not tell, the Lorde hath appointed a day when he wil ſpue them out of his mouth. Let vs learne a better profeſſion: *I will declare thy name vnto my brethren:* and lette vs holde it with ioye and gladneſſe, that in the midde of the congregation we will ſinge prayſes to him.

And note howe expreſſie it is ſayde: *in the midde of the Congregation:* as ſhewing that no feare of man ſhould keepe him backe from it: for before one, we will peraduenture ſpeake: or, before two or three, we will be bolde to rebuke ſwearers, or other vngodly doinges: but if it bee before many, in ſolemne aſſemblies, and one impudent man, alowde blaſpheme the name of God: where is hee that in the midde of the Congregation will prayſe the Lorde? O howe ſquaimiſh we be here, and full of good manner: not to ſpeake openly for feare of offence. But O poore wretched men that we be: who taught vs this modeſtie, to be aſhamed of Chriſte before manie? what is this elſe, but to keepe the honour of God for holes, and corners, and ſolitarie places, and offer vppe ſacrifice to the diuell, in our dyninge chambers, and in the market places? We are not aſhamed, at open feaſtes, to fill our tables worſe then with ſpuing, that is, with open blaſphemie of the name of God, and with many vncleane wordes: but we are aſhamed of the ſweete incenſe,

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that makes all the houſe full of pleaſure, that is, brotherly to reproue the lewde ſinner, that he may learne to feare before the Lorde. A marueylous affection of mans corrupt minde, and I can not tell howe to tearme it: for it is tenne thouſande times worſe then any madneſſe. We are aſhamed, to exhorte men to doe well: we are not aſhamed, to prouoke them to ſinne. Wee are aſhamed to miniſter talke of faith and religion, we are not aſhamed of rotten and vncleane workes of wantonnes: wee are aſhamed to ſpeake to the prayſe of God, we are not aſhamed to blaſpheme his name: wee are aſhamed of Chriſt, we are not aſhamed of the diuel. But ſuch ſinnes the Lorde confounde them. It is no reaſon in many wordes to confute them, for where ſoeuer they haue any louers, I am ſure without any mans wordes, their owne heartes wil confute them when they goe to bed. Our Sauiour Chriſt is our ſchole-maiſter, and hath taught vs thus. In the middes of the Congregation I will prayſe thee. The prophete Dauid was a good ſcholler in this doctrine, when hee opened his mouth vnto God and vowed: *I will ſpeake of thy name before Kinges, and will not bee aſhamed.* Praye (dearely beloued) that wee may be partakers of the ſame grace. What can they ſay of vs? the worſt reporte they can giue vs, is, that wee bee godly men, if they accompt this a reproch, let vs be content to beare it, for when their iudgement is done, we ſhall reape the fruit of a better ſentence. Pſal. 138. Pſal. 119.

It followeth nowe in the 13. verſe, *And agayne, I will put my truſt in him:* This Pſalme the Prophet made when hee was deliuered from the layinges of wayte of Saule, and from all his enimies: wherein,

as he was a figure of Christ, so it is moste properlie and trulie verified in Christe, that he saide of himselfe. Besides this, many sentences in the Psalme are plaine, agreeing onely to Christ. S. Paule in the 15. to the Romanes, alleadgeth this as spoken of the mercie of God, in calling the Gentiles, by our Saniour Christe, *I will confesse thee among the Gentiles, and sing praises vnto thy name:* and in the 43. verse of the same psalme the prophet sayth: *Thou hast made me the head of the heathen, a people whom I haue not knowen shall serue me:* by which it appeareth howe this psalme is aptlie applied to Christe: for these words were neuer accomplished in the prophet Dauid. So it is alledged truelie, as spoken by our sauior Christ: *I will put my trust in him.* Nowe because the Apostle alleadgeth this, to proue our Sauior Christ to be man like vnto vs, marke howe the argument followeth. Christe sayeth, I will put my trust in God: but it were a verie improper speach, and such as the scripture neuer vseth, to say, God will trust in God: therefore there must be a nature in our Sauiour Christ inferiour to his Godhead, in which he speaketh thus: I will trust in him, and that was his perfect humanitie like vnto ours, in which we sawe him subiect to perill, & how, according to his trust, God his father deliuered him: and heere the Apostle alleadgeth suche scripture for proofe of the manhood of Christ, as also proueth that he is our king: for where he saith, *I will trust in him*, it noteth, that Christ was not weake in faith, but assuredly trusted in the power of god his father, that he should ouercome the diuell: and where it is saide: beholde mee and my children: he noteth the sure safetie of his

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children, that he will keepe them all from death & hell, & not one of them ſhall periſh: and that the Apoſtle had this meaninge, to proue alſo his kingdome, by theſe places, his owne wordes after, plainlie ſhewe: for of theſe places hee concludeth, that Christ in this manhode, by death ouercame the deuill, and ſet his children free from the bondage of the feare of death: beſide this, the Apoſtle (wee are ſure) made beſt choice of the ſcriptures to proue his purpoſe: and therfore with great wiſedome writing vnto the Iewes, who knewe the lawe, hee tooke ſuch places, not as in moſt cleare wordes proue the humanitie of Christ, but ſuch as proued it neceſſarilie, and proue plainlie with all, that which they muſt needes learne, that Christ is our Prophet, our Kinge, and Prieſt. And lett vs here learne, for our inſtruction, when we haue had experience of Gods benefites, as the Prophet had, let vs vowe as he did: we will put our truſt in him. When Dauid remembred, howe God had deliuered him from a Lion and a Beare, hee was not afrayde of the vncircumciſed Philiſtine. When Saint Paule had reckoned ſo many calamities, out of which God had deliuered him, he boaſted of a holy hope, and ſayde: hee was ſure that euer God would deliuer him. Our Sauiour Chriſte, when hee would teache his Diſciples that they ought not to be careful for meat & drink, he bad them remember, when of fiue loaues & two fiſhes, he multiplied ſo much that he fed 5000. mē: yet remayned xii. baſkets full. Likewiſe, how with vii. loaues and a fewe fiſhes, he fed at an other time 4000. and ſeuen baſkets full remayned. By this experience, he would haue them bolde, that God would

1. Sam. 17

Mat. 16.9

would feede them in all places: euen ſo it ought to bee with vs. Haſt thou experience of any benefite of God, which thou haſt receyued in all thy life? In this is the greateſt thankes thou canſt render vnto him againe: to truſte aſſuredlie that hee will bee good vnto thee ſtill. Hath GOD giuen thee ioye at anie time in his Goſpell, that thy ſoule hath had comforte in the hope of eternall life? bee gladde of that in all tentations, and knowe that God is well pleaſed in thy fayth and this ſhall bee the fruite of the former benefite, if thou perſuade thy ſelfe that GOD wilbe mercifull vnto thee, and giue thee the life that is euerlaſtinge. Thus we ſhalbe like our Sauiour Chriſte, and Gods benefites ſhalbe thankfullie receiued of vs: he hath beene good vnto vs, and we will truſt in him for euer.

An other teſtimonie yet followeth, to proue the humanitie of our Sauiour Chriſte, and it is this: *beholde me and the children which thou haſt giuen me.* This is written in the eight of Eſaye: in which Chapter the Prophete foretelleth the captiuitie of the Iſraelites, by the kinge of Aſhur: howe it is determined of God, that the people, for all their rebellions, ſhould ſurelie periſhe: but yet ſo, that God for his Churches ſake, would bridle their rage, and ſaue ſome who might praiſe his name.

Theſe threatninges and promiſes both, while the people did contemptuouſely reiect: the Lorde biddeth the Prophet ceaſſe, and binde vp theſe promiſes for another people, that ſhould beleeue: and then the Prophet aunſwering agayne to God, in acknowledging all his trueth and goodneſſe, ſaieth thus: *Beholde, I & the children, that God hath geuen me.*

This

This is the ſenſe of the Scripture, according to that time. But in all deliuerances of the people of God, then the benefite came vpon them onely in reſpect of Chriſt, and it was euer a figure of the great deliuerance through him, which at laſt ſhould be openlie giuen from death, and from the deuill: For this cauſe in all extreeme perils of that people, when they would conceyue any hope, they would make mention of their Meſſias, and of the promiſes of God in him, which ſhould neuer be fruſtrate: euen ſo in this place, when the Prophete would ſpeake certeinlie of ſaluation, in the middes of daunger, he ſaide of all thoſe troubles, they ſhall happen in thy lande, O Emanuell: at the mencion of whoſe name, hee hath ſo ſure hope, that hee defieth the worlde, and ſayth: gather togither on heapes, O ye people, and ye ſhalbe broken in pieces, gyrde your ſelues and you ſhalbe broken in pieces: take counſell, and it ſhalbe brought to nought: pronounce a decree, and it ſhall not ſtande, for God is with vs: and ſo continuing his propheſie all according to the ſimilitude of the happie dayes of Chriſt, hee ſayeth preſentlie in his own perſon, and figuratiuely in the perſon of Chriſte: Though both the houſes of Iſraell ſtumble, and the inhabitants of Ieruſalem fall downe, yet behold, I and the children that god hath giuen me, will endure the reproches of men, & will beleeue thy promiſes: which wordes in Chriſt haue this meaning: that howe ſo euer the wicked of the worlde doe fall, and are ſnared and taken, yet Chriſt will keepe his, and not one of them ſhall periſhe. Nowe, here we muſt learne, as the Apoſtle teacheth, was the Prophet Eſaie a man like vnto his children, Eſaie. 8.

that

that is, like vnto thoſe wihich obeyed his worde? Then was our Sauiour Chriſt perfect man, like vnto vs, whom he hath deliuered from ſinne & death: and if he haue ſaued vs, he hath ſaued thoſe whom God hath giuen him, fleſhe of his fleſhe, and bone of his bone: For this is his interceſſion vnto his Father: *Beholde mee and my children.*

One other thing wee muſt learne in this. There was an apoſtaſie of all men, ſo that they which beleeued, were made as ſignes and wonders: yet how ſo euer the worlde was, the Prophete ſayeth: *Beholde me and my children:* Such ſhalbe the dayes of Chriſte, many ſhall fall awaye, religion and faith ſhalbe perſecuted, iniquitie ſhall abounde: What then? Our Sauiour Chriſte ſayeth: Lo, I and my children, if the whole worlde fall away, we would not regarde their multitude to followe them to doe euill, but wee woulde alone ſtande with the Lorde our GOD. Such a faith and conſtancie was in Ioſua when hee ſaide vnto all the people of Iſrael, If it
Ioſ. 24. 13. ſeeme euill to you to ſerue the Lorde, or if you will ſerue the Gods which your fathers ſerued beyonde the riuer: or the Gods of the Amorites, in whoſe lande you dwell: yet I and my houſe will ſerue the Lorde. Such a faith was in Elias when he conſtantlie followed God, although hee thought there was
1. Reg. 19. 10 not one man beſide in Iſrael, which had not worſhipped Baal. Such a faith was in Peter, when hee ſawe all decline, euen the diſciples and kinſfolke of
Mat. 26. 56. our Sauiour Chriſt to fall from him, & vtterly forſake him: yet Peter vowed it vnto Chriſt, that hee and the Apoſtles would not forſake him, ſhewing a good cauſe of all their conſtancie: *Thou haſt the*

words

words of eternall life, & whether ſhould we go? Suche a faith was in Paule, who cared neither for man nor Angels in this reſpect, but gronuded his faith vpon Ieſu Chriſt. And if an Angel would teach otherwiſe, let him (ſaith S. Paule) be accurſed. Thus (dearelie beloued) our faith muſt be ſealed in our own harts, hauing the witneſſe of the worde of God, on which we muſt ſo ſurely reſt, that though we ſaw the whole world to fal away: yet we would ſtand alone, and in the mids of ſkorners & preſumptuous ſinners, we would ſpeak as the Prophet ſpeaketh of our Sauior Chriſte: *Beholde I and my children whiche God hath giuen mee.* If other will needes by vnbeleeuinge, ſeale vppe the promiſes that they may neuer ſee them, and binde vp the teſtimonies that they may neuer heare them, lette them fall and bee ſnared, and bee taken: yet I and my children will ſerue the Lorde. This boldneſſe is the witneſſe of a true faith: and this triall ſhalbe made of men, while the Goſpell is preached: For thus Chriſt commeth vnto his father, when all the worlde forſaketh him: *Beholde me and my children.* Here I would faine knowe of anie learned man, nay, of any wiſe man, or rather of anie reaſonable man, whoſe hearte is prepared to heare the worde of God, and to obey it: let him tell me, why doe they crie, The Church, the Church? Or why doe they thinke the church is alwayes in a viſible gouernement? Or why doe they carrie vs away to Rome, and tell vs the Pope can not erre, his faith is catholique: beleeue as hee beleeueth, and thou ſhalt bee ſafe? Howe can his prerogatiue of place and perſon, ſtande with his tryall where vnto Chriſte calleth ſo manie:

Gal. 1.

Beholde

Beholde mee and my children? that is, to holde the aſſuraunce of their faith in their owne hearte, when all the worlde ſhall bee againſt it. The Prophet woulde then haue ſaide if ſuche priuiledged places had beene: Behold Ieruſalem I and my children will dwell in it: And our Sauiour Chriſte woulde haue ſaid: Beholde Rome, the Cittie whiche thou haſt choſen, I and my children will abide in it: but neyther Ieruſalem, nor yet Rome, haue anie exception: the Prophete Eſaie and our Sauiour Chriſt regardeth neyther of them: but if Rome, or if Ieruſalem, or if the Pope, or if the highe Prieſte teache an other fayth then out of the word of god, Beholde, I and my children, wee will beleeue the Lorde, and beare recorde againſt Popes and Prelates: they be all lyars. All places and all people are brought in order: if they teache thinges that the word of God knoweth not, let them beleeue it themſelues: Behold, I and my children beleeue an other. And is it not (trowe you) ſtraũge, or haue not thoſe men loſt their vnderſtanding, who yet runne after the cry of the Church, the Church, and beleeue a man they know not, a place they neuer ſawe, a people they neuer heard, and a religion they know not what? But with ſuch frowarde perſons the Lorde hath dealt frowardly, and when they ranne headlong they knewe not whether, and inquired after a fayth they knewe not what, God in his iuſtice did bring them to Rome, the ſincke in the worlde of all ſinne and iniquitie, and gaue them their ſcholemaiſter to be the Pope, a man made of all abhominations and whoredomes. This is true (dearely beloued) & the Angels are witneſſes with vs, this is true

but

but to this day, God hath not giuen some a hearte to beleeue, wee owe them a ductie, and let vs performe it vnto them. Let vs praye that God maye open their mindes, and lette vs speake vnto them the worde of GOD, that they maye learne wisedome, that at the last in their happie conuersion, wee may glorifie God, who hath, and will deliuer his out of all tentations.

Wee must farther marke in these wordes, that the Prophet sayeth: *Beholde the children which thou hast giuen mee.* In that it is said, God hath giuen vs to his Sonne Christ, it teacheth vs to acknowledge his free gift and grace. And let none of vs thinke, there was any wisedome in our selues, why wee would choose him: nor anie constancie in vs, by which wee could cleaue vnto him: but God in his grace drewe vs, that we might come vnto him, and with his power he strengthned vs, that wee should abide with him. This is it that our Sauiour Christe saide vnto the Iewes: All that my Father giueth me, commeth vnto me: and shewing in an other place, that his children can not perishe, hee sheweth this reason: Because my father who hath giuen them to me, is greater then all: and in the long prayer which he maketh for all that do beleeue, in the 17. of Iohn, he repeateth this often times, that God his father had giuen them vnto him: that we by so manie instructions, might be taught humilitie, that in vs, that is in our flesh, ther dwelleth no goodnes: but that he chose vs, he did it of his free grace & mercy, which he would shewe vnto vs. And as wee knowe, that thus god hath once freely giuē vs to his sonne Christ to inherit with him eternal life, so we know

Iohn.5.

1.Pet.5.

Iohn.6.

Iohn 7.

our election ſtandeth ſure, becauſe it is according to his purpoſe, who hath loued vs, and is not changed for euer. But the time is paſt. Now let vs pray, &c.

¶ *The eleuenth Lecture, vpon* the 14. 15. 16. 17. & 18. verſes.

14 *For as much then, as the children are partakers of fleſh and bloud: he alſo him ſelfe likewiſe, tooke part with them, that he might deſtroy, through death, him that had the power of death, that is, the diuel.*

15 *And that he might deliuer all them, which for feare of death were all their lifetime ſubiect to bondage.*

16 *For hee in no ſorte tooke on him the Angels nature, but he tooke on him the ſeede of Abraham.*

17 *Wherefore in all things, it behoueth him to be made like vnto his brethren, that he might be mercifull, & a faithfull high Prieſt in things concerning God, that he might make reconciliatiõ for the ſinnes of the people.*

18 *For in that he ſuffered, and was tempted, he is able to ſuccour them that are tempted.*

NOwe, after that the Apoſtle hath proued that our Sauiour Chriſt was perfect man, & dyed for our ſinnes: he maketh in the 14. & 15. verſes his concluſion, in plaine wordes, ſhewing howe he was man, and wherefore he dyed. Touching his humanitie, according to the wordes laſt aledged out of the Prophet: *Beholde me & my children:* ſo he concludeth of it: *If then other children be partakers of fleſh & blond: euen he alſo in like ſort is partaker of the ſame.* This is therefore our faith, & thus we beleeue: as we are, ſo is our Sauiour Chriſt, his nature like to ours, a reſonable ſoule & humane fleſh in him as wel as in vs:

he

he differeth in nothing except ſinne, but all is alike in him, and vs. Euen as other children, ſo hee hath taken his part of fleſhe and bloud: a cleare and manifeſt place for the humanitie of Chriſt, and ſuch a one, as hath confounded all the aduerſaries of it. So it pleaſed the liuing God, he that in his meruaylous prouidence hath mercie ouer all his workes, euen he who ſometime in theſe earthly thinges to ſhewe his power, maketh the flowers to ſpring, and fruites to growe, where they were neither ſowen nor planted: he (I ſay) in his great mercie and good will to man, did bringe it to paſſe, that our Sauiour Chriſt ſhould bee made man, and by the worke of the holy Ghoſt ſhould be conceyued and fourmed in the wombe of the virgine Marie: euen as all other children, as the Apoſtle here ſayeth afterward: *Like vs in all things, onely except ſinne.* Cap. 4

Heere (dearely beloued) we muſt not only reiect the foule and rotten thoughtes of ſuch heretiques, as haue denied the humanitie of our Sauior Chriſt, but many other vaine fancies of men, who graunt in deede a naturall body to our Sauiour Chriſt, but they giue it ſuch qualities, as no bodie in the world hath euer had. Some ſay, it may bee euery where: whom God will teache better in his good time. Others ſay, it may be made with fiue wordes, ſpoké with one breath: *Hoc eſt enim corpus meum: For this is my bodie*: a fooliſhe people, and of no vnderſtanding: and yet they are more vaine then this, they thinke it may be made of a piece of breade, without fourme or figure, and into bread they thinke it may returne againe, if the wicked doe eate it, or, if it beginne to digeſt in the good mans ſtomache.

Is this to make him like vnto vs, ſinne onely excepted? Nay (dearely beloued) it is to bee drunken, or elſe to bee madde in dallyinge with the bodie of Chriſt, wee can not tell howe. But they alleadge Scripture for this, and ſay: Chriſt hath ſhewed ſuch miracles in his naturall bodie: as he walked on the Sea: hee came in, when the doores were ſhutte: hee became inuiſible to the men that would haue throwen him downe the hill. Therefore notwithſtanding his likeneſſe with vs, yet he may be in euerie Church in the pixe ouer the Altar. In deede, if we ſawe him in the pixe, as we ſawe him walke vpon the Sea, there were ſome reaſon in their fooliſhe & vaine talke: but of things done bodily by Chriſt, in viſible and plaine fourme, to imagine another thinge quite contrarie to our eyes and eares, what force is in ſuch an argument, or what reaſon is in ſuch wordes? Beſides this, in all theſe thinges, Chriſt did nothing, but he hath made man doe the like, that euen in this alſo, he might ſhewe his likeneſſe with vs: Chriſt walked vppon the Sea, ſo did Peter: he was conueyed away ſouddenlie out of his place, ſo was Elias: hee entred when the dores were ſhut, ſo did all the Apoſtles (if maiſter Harding ſay true) and came into the Chappell, to helpe Baſill to maſſe. If all this may proue Tranſubſtantiation, then Peter and Elias, and all the Apoſtles might be tranſubſtantiate with him: But the follie of this, confuteth it ſelfe, and let vs leaue it.

Now it followeth in the Apoſtle, wherefore this man Ieſus Chriſt dyed, & he ſaith: *That by death he might aboliſh him who had the power of death, that is, the deuil. And that he might deliuer all them, which for*

feare

feare of death, were all their life long subiect to bondage. Two ſpeciall vertues of the death of Chriſt are here ſet out: one that he might vanquiſh the diuell: an other, that he might ſet his people at liberty: which both thinges, howe they were wrought in Chriſte, in the wordes them ſelues, wee ſhall more plainlie ſee. Of the vanquiſhing of the diuel, he ſayth thus: *That by death he might aboliſh him who had the power of death.* The diuell hath the power of death, that is, he is the authour of it: by his malicious nature he brought it into the worlde: for God made it not, nor hath anie delite in it, neyther is it good in his eyes, nor was euer mencioned amonge the workes of his handes, but from the deuill and of the deuill, and in the deuill, it beganne, and is, & bydeth: and therefore in the Apocalyps his name is giuen him, Abaddon, that is, the deſtroyer: and as death is of him, ſo for this cauſe alſo hee is ſayde to haue the power of it, becauſe through his manifolde tentations, hee maketh men ſinne, by which death reigneth: for ſo S. Paule ſaith of Adam, being ſeduced by the deuill: *by one man ſinne entred into the worlde, & death by ſinne, and ſo death went ouer all men, becauſe all haue ſinned:* this is it then that is ſaid, Chriſt vanquiſhed him that had the power of death, that is, he aboliſhed ſinne, and the condemnation of ſinne, which was the kingdome of the deuill, and thereby triumphed ouer him. So Saint Iohn ſaith: for this cauſe the ſonne of god appeared, that he might loſe the works of the deuill, that is, ſinne & death, which are both of the deuill: for ſinne God condemneth, & of death he hath ſayd: *I wilbe thy deſtruction:* proteſting he is author of neither of both. And how hath

Rom. 5. 12

1. Iohn. 3

our Sauior Christ done this? euen by death: a meruailous wisedome, and an vnspeakeable mysterie, such as could neuer haue bin founde or done, but by God alone: for what else is death, but the power of the deuill, and the verie miserie of the worlde, to make this the vanquishinge of the deuill, and the meanes to bring all happines vnto man, what was it else but his excellent vertue, who as Saint Paule sayeth, calleth things that are not, as though they were: and can raise vp light out of darknes: and sure if all men should haue laide their heades togither, to wishe a plague to haue fallen vpon the deuill, they could not all haue deuised such another, that his glorie should bee his shame: his power should be his ouerthrowe: his kingdome, his vndoing? What could the Prophete Dauid, in all his zeale of God, wishe more against reprobate men, trayterous to Christ, and to his Gospel, then thus to wishe: Let their deintie tables be snares to take thé, and let their prosperitie bee their ruine? Euen thus Christ hath vanquished the deuil: and yet it is true, that he goeth about like a roaringe Lion, seekinge whom hee may deuoure: and it is true that Iohn sayeth, that he hath great wrath, and maketh cruell warre against the church of Christ: but it is as true, his strength is all weakened, and his power is broken, that it can not hurte vs: for Christ hath nowe ouercome him. And as Saint Iohn sayeth: the time is come, in which the prince of the worlde is cast out, and Christ hath spoyled all principalities and powers, & triumphed ouer them, vpon his crosse. But howe is it then, thou wilt say, that his assaultes are so fearfully described, that hee is saide, to bee

Pet. 5. 8.
Apo. 12. 17.
Ioh. 12. 31
Col. 2. 15.

prince

prince of this worlde, ruler of this darkeneſſe, full of power and authoritie, ouer fleſhe and bloud? Because, we ſhould knowe, no fleſhe is able to withſtande him: neither was it according to the power of mortall man, that he was vanquiſhed, but onely Ieſus Chriſt of the tribe of Iudah, was the Lion to cruſhe him in peeces. Wilt thou know then, where, and to whom, the deuill is aboliſhed? Before Chriſt our heade, and to all the faithful, that are members of his bodie. Wilt thou knowe, where, & to whom the deuill is in full power, and ouercometh? Before the naturall man, and to all thoſe whiche in their owne ſtrength, ſeeke to reſiſt him: and therefore Saint Paule, when hee had deſcribed him in all his greatnes he biddeth ſtreight, caſt away the ſtrength of fleſhe and bloud, and put on all the armour of God: for onely by it, we ſhould ſtande vp right in the day of euill. So the diuell is aboliſhed to all thoſe that haue the ſhielde of faith, to quenche his fierie dartes, that is, to all thoſe which beleeue only in Chriſt to be partakers of his victorie. The diuel is in full force to thoſe that are Iuſticiaries, truſting in their owne workes, or in the libertie of their own will. In that the diuill is ſaide, to haue the power of death, as in other places, where he is called the God of the worlde: the Prince of this darkneſſe: the Authour of ſinne, we muſt note this: If wee reſt in ſinne, liue in errour and ignoraunce, followe the luſtes of the worlde, or walke in all the wayes of death, then let me feare: for heere is the kingdome of Sathan, and my perill is nighe, that I ſhoulde bee holden in it: But if I be at couenaunt with my ſelfe, to haue no pleaſure, but vtterly to hate theſe things: Ephe. 6.

if

if I like not to go in the pathes of death: if I loue not the world nor the things of the world: if I haue my delight in the worde of God, to vnderſtande the myſterie of Chriſt, and to be lightned with it: if I hate ſinne, and all the enticements of it, then may I hope, I walke in the likeneſſe of our Sauior Chriſt, and all the power of Satan is broken before me.

Where it is further ſaide, that Chriſte hath done this by his death, that by death hee ouercame him that had the power of death: wee ſee a cleare and manifeſt teſtimonie, what maner of death Chriſte ſuffered, euen that, ouer which the deuill had his power: the ſame death, which is the rewarde of ſinne: by bearing it, he ouercame it, and hee conquered no more then he ſubmitted him ſelfe vnto: for by death he ouercame death: if hee ſuffered no more but a bodilie death, he ouercame alſo but a bodilie death: wee ſhall all riſe againe, but in the condemnation of the ſinne of our ſoule: or if hee haue ouercome death, and the power of it, both in our bodie and ſoule, then Chriſte hath ſuffered the paines of it, both body and ſoule, that we might riſe againe from the bands of death, and liue with him for euer. For this is true, by death he hath ouercome death, and he hath broken the force of it, no further, then he hath felt the ſtinge of it in him ſelfe. Therefore, this let vs holde, and let vs ſo beleeue. Chriſt, body and ſoule, was made a ſacrifice for our ſinnes: ſo he ſaide him ſelfe, *My ſoule is exceedinge*
th.26.58 *ſorowfull, euen vnto death*: and at the entrie into it.
r.14.33. Saint Marke ſaith: *Hee began to be aſtoniſhed at his*
ke.22.44 *griefe, & was ouerwhelmed with his ſorrow*: in which agonie Saint Luke ſayeth, *His ſweate was as drops*

of

of blonde fallinge from him : and God ſent an Angell from heauen to ſtrengthen him. And can wee thinke all this came vnto our Sauiour Chriſt, for feare of the death of the bodie? His ſeruants that receiue of his fulneſſe, doe they ſo eaſilie deſpiſe this death, that either they wiſh for it, to be with chriſt, or they reioyce in the midds of it before the perſecuter: and did our Sauiour Chriſte him ſelfe, in whom is the fulneſſe of the ſpirit, ſo feare and tremble at the remembrance of it? Did the Apoſtles ſing in priſon, & went away reioycing, when they were whipped and ſcourged? Did Paul glorie in ſo many tribulations which he reckoned vp? and did our Sauiour Chriſt in the like paine, crie with a fainting heart: *My God, my God, why haſt thou forſaken me?* No (dearely beloued) it is not ſo: but that which made Chriſte to tremble, would haue cruſhed his Apoſtles in pieces: and that which made him to ſweat bloud ſo plentifully, would haue made them ſink into the bottom of hell: and that which made him crie, would haue holden both men and Angels vnder euerlaſting wo and lamentation. If then our Sauiour Chriſte were (as the prophet ſaith) like water powred out, and al his bones out of ioint, if his hart were like wax molten in the midds of his bowels, if his ſtrength were dried vp like a pot herd, & his toung cleaued vnto his iawes, if he were brought with his ſorowes into the duſt of death: fie vpon their blaſphemous ſpeaches & curſed words, which ſay he ſuffered nothing but bodily paine. I would thoſe which are Papiſtes among vs, and in their ſimplicity are deceiued with the errour of many, I would (I ſay) they knewe the wickednes of this one point of their doctrine, that Pſal. 22.

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they ſay the ſoule of Chriſt ſuffered nothinge but onely for the bodies ſake, as our ſoules ſuffer when our bodies are weake, or are ſicke, or die. If God impute this their ignorance vnto them, howe ſhall they be ſaued from the death of ſinne and condemnation? Doe they not knowe what the ſcripture ſaith? He bare our ſinnes in his body, he ſubmitted
1. Pet. 2. 24. him ſelfe to the death of them, and by the woundes of his ſtripes we be healed. Did our ſinnes deſerue onely a bodily death? or did they not deſerue the ſecond death, which is the wrath of God, holdinge body and ſoule in an euerlaſting fire? And how ſhall they eſcape it, if they knowe not this death in the body of Chriſt, by whoſe ſtripes they may ſee themſelues healed? Let them pray, and let vs praye for them, that if it be the will of God, they may ſoone be conuerted, and knowe the vnſpeakeable loue of our Sauior Chriſt, who was accurſed for our ſakes, and ſuffered for vs, not onely the tormentes of his bodie, but the anguiſhe of his ſoule, and the wrath of his Father, which wounded his fleſhe and ſpirite vnto death, and would haue holden him in that cõdemnation for euer, if he had bin no ſtronger then we that deſerued it. But becauſe hee was alſo the Sonne of God, in whom the fulneſſe of the Godhead dwelt bodily, the eternall ſpirit that was within him, did loſe the chaines of death and hell, and mightily aroſe vp from the power of Sathan, of which it was impoſſible that he ſhould be holden: and he hath left thoſe his enimies, the diuell, death, and hell, in ignominie and darkneſſe, and hath aboliſhed them for euer and euer: not to hurt vs anie more, world without ende. In this hope (dearelie be-

beloued) is our delight and dwelling place, & they that know not theſe ſufferings of Chriſt, our ſoules ſhall haue no pleaſure in their counſels. And thus farre of the firſt benefite mentioned of the death of Chriſt, that he hath aboliſhed the diuell.

The ſecond benefite is, that we be ſet at libertie from the bondage of the feare of death: For ſo the Apoſtle ſayeth: *And ſhould ſet them free, as many as with the feare of death, all their life longe, were holden in bondage:* In theſe wordes, let vs nowe conſider what bondage we were in, without Chriſt: and what libertie wee haue obteyned through him. Without Chriſt, all our life is a miſerable bondage, in feare and terrour of eternall condemnation to come vpon vs, for our ſinne, in the daye of death: through Chriſt we ſee our ſinnes purged, the diuell vanquiſhed, death and condemnation aboliſhed, & our ſelues in the libertie of the children of God, to ſay, *Our Father which art in heauen.* This is the difference of eſtate betweene the children of God, and the children of this world. And what miſerie (trow we) then do the wicked of the world liue in? There is in deede no peace vnto the wicked, as the Lorde hath ſaide, when in all their life is feare and terrour: when they carrie in their breaſtes tourmenting furies, to holde them daye and night in feare of endleſſe deſtruction. God hath done it, and no doubte they feele it, there is giuen vnto them a ſpirite of bondage, and of feare, in which they tremble at their own eſtate: they are the children of the handmayde Agar, borne in the bondage of her wombe, and dwell in the deſerte, and are in mount Sinai, where is the burning fire, and blackneſſe, and darkneſſe,

Rom. 8.
2. Tim. 1
Gal. 4. 2
Heb. 12.

neſſe, and tempeſt, and ſounde of trumpet at which they tremble: for they are without Chriſt, & therfore muſt needes be in bondage, and in the feare of death all their life. But thou wilt ſaye: The wicked proſper and reioyce in their dayes, they are bounde in no ſuch bondage, nor feare no ſuch feare. Thou canſt not tell, nor thou knoweſt not the hearte of a wicked man, how ſoeuer he boaſt in his ſubſtance, and hath peace in his riches: peraduenture there is a bitter remembrance of death within him. When
od.11.31 Pharaoh the proud tyrant had hardened his heart, and boaſted exceedinglie againſt the people of Iſrael: yet he ſawe no ſooner the death of the firſte borne, but he feared & trembled as the leaues in the wildernes: and I remember Solomon ſayth: There is in deed a waye that a man thinketh ſtreight and pleaſant, when the iſſues of it leade vnto death. But what pleaſure is that, and what delight? Solomon
.14.13. addeth, euē in that laughing the heart is ſorrowfull: and that mirth doth end in heauineſſe: they doe in deede ſtrengthen them ſelues, & ſtriue merueilouſlie to caſt out feare, ſometime with one paſtime, ſomtime with an other: but if they could caſt it out as out of a cannon, yet would it euermore returne againe and vexe their heart, that ſo flieth from it. Balaam would faine haue comforted himſelfe, with riches and honor, which he loued ſo much: yet was he not without feare, but at the laſt it brake out and
m.23.31 he ſpake: *Let my ſoule die the death of the righteous, & let my latter end be like vnto theirs.* So I beleeue it is with all theſe men of reprobate mindes, that ſtoare vp violence and robberie in their palaces, that fill their tables with drunkenneſſe, their bodies with

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vncleanneſſe, their mouthes with blaſphemie: they knowe it, I thinke, and euen as Ioſua ſaide, with all their heartes, and with all their ſoules they knowe it, that the righteous mans life is better then theirs: they knowe that a groat well gotten, is better then a pound ſtolen: that ſobrietie is better then vnrighteouſneſſe: that the chaſt bodie is more bleſſed then the adulterous fleſhe: that the mouth that praiſeth God, giueth a ſweeter ſounde, then all their wicked talke: and if they knowe this, would they neuer ſo faine ſeare off their conſcience as with a glowinge yron, yet ſometime it awaketh them out of a ſleepe, and they ſee a fearefull ſight of death and bondage: ſo that, let vs not frett our ſelues, becauſe of the wicked, nor bee enuious at their proſperitie: for neither their houſe, nor lande, nor hidden treaſure, can either take from their bodies their quartan agues, nor this care from their minde, that they ſhould not feare at the remembrance of their ſinne. And if there be anie that feareth leaſt, in whom the ſtronge man ſo poſſeſſeth all, that the thinges hee hath, ſeeme to be in peace, yet for all that hee is neuer the better, no more then the ſtalled oxe is the better, becauſe he knoweth not that he is taken out to go to the ſlaughter-houſe: but a ſouden death ſhall haue the greater feare, and therefore (dearelie beloued) ſeeing their condition, though wee make the beſt of it, is yet extreme euill: let not our lott be with theirs, but with the righteous, of whom the Apoſtle ſaith, that they are ſet free frō the bondage of the feare of death. But you will ſay, where is this freedome? for the righteous man is yet afraide to die: not euerie one: for Paule ſaide, *I deſire to bee diſ-* Ioſ.23.14. Phil.1.23.

diſſolued, and to bee with Chriſte: and no doubt God hath ſo reuealed this hope to manie Sainctes, that they deſpiſe the graue and death: howe bee it, I graunt this is rare: and it is naturall to all, to bee loathe to laye downe this earthly tabernacle, notwithſtanding we are free frō this bondage to feare at it, as though wee had no hope. And though wee die in bodie, yet we are free from eternall death, and no feare of it ſhall ouercome vs: ſo this is our bleſſinge, not that we ſhall not die: but that wee ſhall not be holden in death: and not that wee ſhall not feare, but that we ſhall not be ouercome with feare: and he is a true Chriſtian man that neither refuſeth to die, nor yet faynteth for any feare of death: for why ſhould I repine to giue this bodie to death? I muſt needes die, becauſe my bodie is full of ſinne: and I will willingly die, that I may bee deliuered from this bodie ſubiect vnto ſinne: I muſt needes die, becauſe I am full of corruption which muſt be
Rom.7.24. chaunged: and I will willinglie die, becauſe I would put on incorruption, that I might ſee God: I muſt needes dye, becauſe I beare the image of an earthlie man: and I will willingly die, that I may bee like the heauenlie man Ieſus Chriſte. I muſt needes die, becauſe ſo is Gods ordinaunce: and I will willingly die, that I may ſhewe mine obedience to his will: for theſe cauſes I ſubmit my ſelfe to the decree of
Heb.9.27. God, who hath appointed for all men once to die, and I am eyther not at all afraide of it, or the feare
1 Cor.15.56 of it is not much: for I know the ſting of it is gone,
Gal.3.13. the victorie of it is loſt, the curſe of it is taken away,
2 Cor.5.21. that which remayneth is only profitable for vs: for
Rom.14.7 it ſhall bring an ende of all our labours, and giue vs

vp

vp into the handes of Ieſu Chriſt. Thus it is nowe accompliſhed, that here is ſpoken: that Chriſt hath ſet vs free from the bondage of the feare of death: which (dearely beloued) if we will learne & knowe, aſſuredly it will worke great increaſe of grace, it wil chaunge our mindes more then we are ware of, and when we are wiſe hearted to ſee in deede, no doubt we ſhalbe as bolde as Paule, and ſaye vnfeignedly: *We deſire to be diſſolued, and to be with Chriſt.*

It followeth nowe in the 16. verſe: *For he tooke not at all vpon him the Angels nature, but he tooke vpon him the ſeede of Abraham.* Theſe wordes are a further declaration of that he ſaide: Hee tooke parte of fleſhe and bloud, euen as other children. This he maketh plaine thus: He tooke not (I ſaye) anie nature of Angels, but he tooke the nature of Abraham, and was of his ſeede: naming Abraham, both in reſpect of the promiſes which were firſte made perſonally to him: and becauſe by his name, there was more weight to perſuade the Iewes that he was their Meſſias, and by example the doctrine is more plaine, and in deede it is verie plaine: as other children tooke fleſhe, ſo did hee, fleſhe I ſaye, not the nature of Angels, but the ſeede of Abraham. And if the Apoſtle conclude all this, of theſe wordes of the Prophete, *Beholde me and my children*, what may wee conclude, and howe boldlie of the wordes of Matthewe? *Abraham begate Iſaak, Iſaak begate Iacob, Iacob begate Iudas*, and ſo foorth, till he came to the virgin Marie, of whom Chriſt was borne. How faithfullie may we beleeue it, that hee was borne a man as other children were? And how boldly may wee deteſt all the madneſſe of Martion, Maniche.

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Neſtorius, Eutichus, Apelles, Apollinaris, Ennomius, Cerdo, Valentinus, the Pope him ſelfe: and all their diſciples, who haue ſo manie wayes denied the true humanitie of Chriſte?

It followeth in the ſeuenteenth verſe: *Wherefore in all things it became him to be made like vnto his brethren, that he might bee a mercifull and faithfull high Prieſt in things concerning God, that he might make reconciliatoin for the ſinnes of the people.* In theſe words the Apoſtle ſheweth an other neceſſarie cauſe why our Sauiour Chriſt was man: that by experience of our infirmities, he might bee mercifull, and faithfull to worke the reconciliation betweene God and vs: and ſo concludeth this diſputation of his humanitie, applying it nowe vnto his prieſthoode, as before particularlie he had done to his kingdome, and propheſie. Theſe wordes: *He ought in all things to be like vnto his brethren*: which are repeated again Chap. 4. 15. they are to be marked of vs, that wee ſee how expreſlie ſtill the Apoſtle vrgeth, that chriſt is a verie naturall man, altogither as we bee, except ſin: like nature, the ſame fleſhe, like affections, the ſame ſoule, like properties of bodie, the ſame hunger, thirſt, and other deſires. And as he is now, ſo we ſhalbe, our bodies glorified as his: nor his no more
Phil. 3. 21. infinite or in many places then ours ſhalbe: & thus it was neceſſary it ſhold be, that he might be a faithfull high prieſt, to recõcile vs, euen vs body & ſoule vnto god his father. It followeth in the 18. verſe: *For in that he ſuffered, when him ſelfe was tempted, he is able to ſuccour thoſe that are alſo tempted.* Theſe wordes ſhewe the cauſe of the former ſayinge, why our Sauior being made man, was ſo much the more

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meete to be a faithful mediator vnto vs toward God: for being man, and him ſelfe tempted, hee felt our infirmities, and had the more compaſſion toward vs. Other thinges wee haue to note in the 17. and 18. verſes, which the next time we will more ſpeake of. Nowe let vs praye. &c.

¶ The twelft Lecture, more vpon the two laſt verſes, and vpon the firſt verſe of the third Chapter.

17 *Wherefore in all thinges, it behoued him to be made like vnto his brethren, that he might be mercifull, & a faithfull high prieſt in things concerning God, that he might make reconciliation for the ſins of the people.*

18 *For in that hee ſuffered, and was tempted, hee is able to ſuccour them that are tempted.*

CHAP. III.

1 *WHerefore, holie brethren, partakers of the heauenly vocation, conſider the Apoſtle and high Prieſte of our profeſſion, Chriſt Ieſus.*

THe Apoſtle (as I ſaide) ſhewed in theſe laſt verſes, what profite is vnto vs, in that Chriſt became man: for ſo he was made a mercifull & faithfull high Prieſt. The meanes of this faithfulneſſe was, for that he hauing experience of our temptation, had the more compaſſion on vs, to deliuer vs. Heere we are firſt taught, that Chriſt became a faithful high prieſt for vs, becauſe he was man lik vnto vs: ſo that whoſoeuer denyeth our Sauior Chriſt to haue a naturall bodie like vnto ours, he alſo denyeth that he is either a mercifull, or faithfull mediatour for vs: for ſo it pleaſed God to inſtruct him according to his manhood, that by experience and feeling, he ſhould

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learne to haue pitie on others: he calleth him merciful, in respect of the affection of his minde, which was full of compassion toward vs: he is called faithfull, in respect of his constancie, who would neuer leaue vs, till he had brought vs into eternall life. In all this we must learne howe to doe good vnto our brother in affliction: and these two thinges in our Sauiour Christ, we must carefullie keepe, if we will bee righteous after his similitude. Wee must ioyne vnto all our doing, a loue and compassion to our brother in his wante, and a constancie in well deseruing, that our loue bee not wearied with paine and labour: for without loue, what soeuer I doe, it is nothing: no, not though I gaue (as Saint Paule
1 Cor. 13. 4. saieth) all the goods I haue vnto the poore. And, I pray you, is not this the law of God? *Loue thy brother as thy selfe*, wherein all our duetie is taught vs betweene man and man. What then though I doe no murther, or steale not, or speake not euill, though I helpe the safety of my brothers life, though I maintein his estate, though I bring him increse of goods, though I care for the puritie of his body, though I mainteine his good name? Except I haue in all this an inward loue & affectiō to do it to him with such a hart as I would haue another do the like to me, & to be grieued with all his hurt, as though I my selfe susteined it: except (I say) some measure of this loue & compassion be in my doing, my doing hath none account in the sight of God. Marke this (dearely beloued) and teache it your children: and I would our fathers knew it wel, that boast so much of the good works of the old world. There is no good work vnder the sun, but that which is done in loue & com-

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paſſion of minde: and were their works ſuch wher-of they brag, when they gaue the rich altar clothes and veſtiments, the coſtly hangings for their chan-cels, their bels, their gilded croſſes: when they car-ued curious images, and cloathed them with gold-ſmithes worke: when they builded chappels and chanteries: when they wente farre on their knees, gaue riche gifts vnto ſhrines? In all theſe workes ſo much magnified, wher was mercie? what loue, what compaſſion was there in them? They pitied not (I am ſure) the pouertie of lime & ſtones, to cloth thē ſo gorgeouſlie: nor they pitied not the prieſt in his furred gown, to put vpon him a cope of great price: and for all men in the world, let him ſpeak that euer was the better for it, whoſe bodye was the war-mer for the coſtly clothinge of the church walles? whoſe houſe was the lighter for the torches & can-dels about the altar? whoſe head aked the leſſe for the goodly garland of an image? or if ther were in al this no profit to my brother, no loue, no cōpaſſion of the thing to which I gaue a gift, how could theſe be good works that had no goodnes in them? For I think there is no man ſo vain that will think he did theſe things vnto God: that were vnſpekable blind-neſſe, to thinke that with the giftes of golde and ſil-uer I could pleaſe God: he gaue no golde nor ſiluer for our raunſome, nor he will take none for recom-pence of our ſinnes. The Prophet plainly ſayeth, *All my goods can bringe nothinge vnto thee, O Lorde.* And howe doeth the Lorde him ſelfe reiect ſuch vaine thoughts of our harts, when he ſaith, *If I be hungrie I will not tell thee:* and ſuch other like ſpeaches in the fiftie pſalme, commanding expreſſlie, if we will doe Pſal. 1

good with meate, drinke, cloath, golde, ſiluer, &c. beſtowe it vpon the needie brethren: for God taketh no ſuch giftes at our handes. And therefore (dearely beloued) all theſe good workes of which you haue heard ſuch boaſting, before God they are as nothinge, and there is no goodnes in them: for neither is there any mercy in ſuch doings, & without it, it is impoſſible to pleaſe God in thy doeinge. And thus wee ſee their workes, euen their greateſt workes, and of ſupererogation, when you haue weighed thē wel, they are found lighter then ſtraw. And their workes of dignitie next vnto theſe, they are of the ſame ſorte, of no value, as light as vanitie it ſelfe. Such are their penie or groate doles, when the man is dead, that his executours vſe to giue for his ſoule. Was there euer follie like vnto this? No worke is good without loue and cōpaſſion of mine owne fleſhe: yet then is the work done for me, when my fleſh is without ſenſe, and when ther is no compaſſion or feeling left within me. But God is iuſt, & for ſo fruitleſſe a worke he gaue a helpleſſe reward: they beſtowed a verie idle liberalitie, and God recompenced it with very idle thankes, that for their benefite the fooliſh people ſhould ſay, Lorde haue mercie on his ſoule: for whom I think they prayed not all the dayes of his life, when the acceptable time was, and the daye of health (as Sainct Paule
2. Cor. 6. 2 ſaith) in which they might haue bin hearde. But God at the laſt hath viſited vs, and this vanitie is ſcattered awaye: I would the remembraunce of it were gone with it. An other propertie is here attributed to Chriſt, that he was faithful, that is, conſtant, & vnmoueable in his loue, till he had finiſhed

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our reconciliation: a leſſon vnto vs, that loue ſhould not faint within vs, nor we bee wearie with the labour and trauell of it: for true it is, loue is not an idle affection, to ſay, *I would he were well*, Or, *God helpe him*: but loue is painefull to helpe in time of neede, and well willing, that no paine can weare it. So Saint Paule ſaith: Eternall life is giuen to them which looke for it, in continuance of well doinge. Rom. And in another place he biddeth vs not to be weary of well doing: for we ſhall reape the fruit of it, and not be wearie: a thing (dearely beloued) confeſſed of all men, yea, the very Gentils knew it, that all my well doing is nothing worth, if at laſt I would leaue my brother in miſerie, and not helpe him ſtill. But it is a thinge practiſed of verie fewe, when I haue once or twiſe trauailed in my brothers cauſe, not to be wearie, but to helpe him ſtill: this corruption of the worlde, let vs take heede of it, and correct the frowardnes of our owne nature. Tell me, I pray, if I ſawe a man like to drowne in the middes of the Thames, what if I came vnto him, and brought him nigh to the ſhore, and then left him drowninge by the banck ſide, what good did I to him? Sure, no more then he that looked on, and let him alone in the middes: only I made him languiſh with a vaine hope, whereby his death was the bitterer. And tell me thou fainting wearie friende: if Chriſte ſhould haue done ſo with thee, how great had bin thy miſerie? If he had endured for thee the paine of his birth, the trauel of his life, the affliction of his fleſh, the reproches of men, the tentations of the diuel, & then had left thee in bondage of death which thou couldeſt not eſcape, what hadſt thou bin the better? Gal.6.

Let vs learne then to be faithful as he was faithfull, & endure to the ende in well doeing. I ſpeake this with greefe, to ſee the worlde, how euery man is left in his righteous cauſe: faire words & goodly countenances are not hard to gett, but a faithful hart to deliuer the juſt out of trouble, I haue ſeene it in Chriſt: I haue not elſe found it in one. Yet this I am ſure of, he that is faithfull in this behalfe, he is like vnto Chriſt, and Chriſt liueth in him. And thus far of the laſt verſes of this ſecond Chapter. Now let vs come to the third.

3. 1. *Therefore, holie brethren, partakers of the heauenly calling, conſider the Apoſtle and high Prieſt of our profeſſion, Chriſt Ieſus:* Nowe the Apoſtle leaueth to make any further deſcription of the perſon of Chriſte, whereof we haue heard, and beginneth a more particular declaration of his offices: and firſt, how he is our Prophete, to the 14. verſe of the next chapter. And now let vs learne to be fruitefull hearers; and this exhortation, let it make vs wiſe, that carefullie and diligently we may hearken, and learne the myſterie of the Lord Ieſu, in which wee be ſaued, that we may haue the teſtimonie in our ſelues, that wee be the children of the newe Teſtament. *Therefore holy brethren, &c.* Let vs marke diligentlie euerie worde, in this excellent exhortation: for they are not onely a wiſe perſuaſion to moue vs to care and diligence in learning: but the exhortation is ſo gathered out of the former doctrine, that this one ſentence is a plaine expoſition of all the doctrine taught before from the eleuenth verſe to the end of the chapter. He ſayeth firſte: *Therefore*, Or, *for this cauſe*: as if hee would ſaye: Seeing it is ſo with vs, ſeeing God hath receiued vs into this grace, ſeeing

ſuch an excellent prophete is giuen vnto vs, let vs heare him. So in the firſt word he ſheweth, that this exhortation is according to his former doctrine. Then he calleth thē, *Holie*, alluding to that he ſpake in the eleuenth verſe: *He that ſanctifieth, & they that are ſanctified are one*: to teach vs that we be holy, that wee are one with Chriſt, and that by his ſpirit ſanctifying vs, we be receiued into his felowſhip. Hee calleth them *brethrē*, repeating that he taught in the 11. & 12. verſe, that Chriſt hath taken our nature, & we are euen as his brethren, fellow-heires with him in the kingdome of his Father: and that this is the meaning of *Brethren*, the words followinge declare. *Partakers of the heauenly calling*: theſe wordes ſhewe what brotherhood he ſpeaketh of: that is, a heauenlie brotherhood which wee haue with Chriſte, for Chriſt the ſonne of God, who hath brought downe heauenlie giftes, hath imparted himſelfe vnto vs, & made vs fellowes with him in theſe heauenly bleſſings: firſt reuealing his fathers will, then defending vs from our enimies: and at laſt preſenting vs faultleſſe before God, aboliſhing the diuel and the feare of death, of which heauēly gifts he ſpake in the 12. 13. 14. & 15. verſes. After he addeth, *The Apoſtle & high prieſt of our profeſſiō*: In theſe words he teacheth what offices he had before atributed to chriſt, in the texts aledged: firſt that he is our prophet, calling him by the name of *Apoſtle*, that is, the meſſenger of god to teach vs our profeſſion, verſe 12. then that he is our prieſt, to preſent vs before god, as verſe 13. And although, as I haue often tolde you, his kingdome is alſo manifeſtly proued by that is ſaid afore: yet by this place I gather, that the Apoſtle hath eſpecially

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and of purpoſe, onely taught this, that Ieſus Chriſt, God and man, is onely our Prophet and Prieſte, to declare and worke our ſaluation, exhorting vs now to learne carefullie ſo great a myſterie.

Now let vs conſider further this exhortation, to ſee what profitable thinges we haue to learne in it: where we are firſt called, *Holy Brethren*, we may ſee in theſe wordes a good image of the Churche of Chriſt: *Brethren* (as is ſaid) noteth our vnitie with Chriſt our head, by the participation of his ſpirit, ſo the Church is a people graffed into Chriſt, that is, made members of Chriſt, and ſanctified with his ſpirit. This is our knowledge of the Church, which is true and catholique: it is not in any obſeruation of time, of place, of perſon, but where this brotherhood is, a people ioyned to the Lorde Ieſus, and ſanctified by him, there is the church: to talke of any places, it is great follie, Chriſte will not haue his church to be knowne by countrie or kinred, or reſpect of perſons, but onely by this, that they are graffed in him, and made a holy brotherhood. And here let vs learne what is true holineſſe, euen to bee made partakers of the holineſſe that is in Chriſte: for he hath ſanctified him ſelfe for vs, and is made vnto vs our ſanctification of God, without whom we are fleſh and bloud, the cogitations of our heart bent to euill, and all our righteouſnes as a defiled cloath. For if the Angels that are greater then wee in all power and excellencie, can not iuſtifie themſelues in his ſight: what can wee doe, (as Eliphas
4.19. ſaith) that dwell in houſes of clay, whoſe foundation is in the duſte, and who ſhalbe deſtroyed before the moath? The Lord hath no need of our workes,

nor

nor they ſhall euer come in account before him: for if one man could doe all that all fleſhe hath euer done, yet ſtill he might ſay, hee were vnprofitable. The great iuſtice, fortitude, temperance, liberalitie, and all other vertues, which ſo abounded in ſome of the Gentiles, what haue they to glorie in them? Nothing at all before God: except they ſay, as Paul witneſſeth of them: When wee thought our ſelues wiſe, we were verie fooles. And why was all their doing nothing worth? Becauſe they ſought their righteouſnes in them ſelues, and were not of the brotherhood of Chriſt, to ſeeke al their holineſſe in his perſon. Euen thus (dearely beloued) and none otherwiſe, it is with all Iuſticiaries in the worlde, whether they be Gentiles, or whether they bee Papiſts, in their righteouſneſſe they are defiled, and in their wiſdome they are made fooliſhe: if they ſeeke their holineſſe in them ſelues, or iuſtifie the worke which their hands haue brought forth. And let no man, be he neuer ſo holie, if hee were as good as Paule, exempt him ſelfe: for Paule him ſelf confeſſeth this with vs, that whatſoeuer he could doe, hee would accompt it but as doung, that he might haue the righteouſnes, not which was of him ſelfe, but that which was by faith in Ieſus Chriſte, that hee might be of this brotherhoode, and as he ſaith, that he might be found in him. This is the true rule of holineſſe, otherwiſe to talke of our grandfathers & fathers, what good workes they haue done: it is to ſhewe forth our owne ignoraunce in the fayth of Chriſt. For what haue our fathers done, but Socrates, Ariſtides, Scipio, Fabritius, and a thouſande among the Gentiles did as much? Or, if they had Phil. 3. 9.

done

done neuer so much, if they had giue al their goods to the poore, & their body to the fire, what then? Except they had bin brethren with Iesus Christe, one with him, & sought for their righteousnes by faith in him, they had no holines in them. And I marueil how this being so plaine, so many yet can be deceiued, to loue still that idolatrous nation, which teacheth thē to glorie in their owne works: and let no man think we slander thē, or that they giue not this glorie to their owne workes: for their own words testifie against them: they haue named it distinctlie, *Opus operatum, A worke wrought of it selfe, without grace, without Christ, without fayth, Opus operatum, The thinge done it is meritorious.* Did euer Pagane attribute more to them selues? Then we may boldly conclude against them, & our Sauior Christ shalbe our warrant. They are not of god, because they seeke their own glorie: and let vs giue glorie vnto God, to acknowledge all our holinesse to be in this brotherhood, as we be one with Christ, and Christ with vs, whom God hath giuen a sanctification vnto vs.

In that we are saide, to bee *Partakers of the heauenlie calling*: we must consider what is the honour offered vnto vs: and that we be not dull of hearing: when such a blessed sounde is brought vnto our eares. If we were called to vile things, wee might stop our eares, but hauing a heauenly calling: they be, and let them be excuseles that despise it. It was an vsuall persuasion with Saint Paule, to put the churches in mind of their calling they had of God, to stirre them vp the more willingly to followe it. *I beseeche you brethren* (saieth hee to the Ephesians) *walke worthie of your calling, in which you are called.* phe. 4. 1.

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And of him ſelfe hee teſtifieth to the Philippians, that his continuall trauaile was to bee carried to the price of his high calling of GOD, which was in Phil.3.14
Chriſt Ieſu: ſo let vs alſo be inflamed with the loue of our calling, to followe it, leaſt it come vppon vs alſo, which was ſpoken in the Prophetes: See you Act.13.40
deſpiſers, and maruaile and vaniſhe away, for I will worke a worke in your dayes, a worke which you will not beleeue, though a man ſhould tell it you. Wee haue not to deale, as our fathers had, with men that preache lies, and are learned to tell tales, and happie had they bene, if they had reiected them: but the Sonne of GOD is come vnto vs, and hath called vs with a heauenlie callinge, and yet againe his voice hath ſhaken, not the Earth onely, but alſo Heauen. And howe much thinke you were ot better for vs, that wee were againe in the darke dayes, and blackneſſe of our olde ſuperſtition, then thus openly to heare the Goſpell, and little or nothing to giue heed vnto it? But this is a caſe almoſt deſperat, and when we ſpeake, wee are almoſt without hope. Wee haue ſo many yeares deſpiſed this heauenly calling: and lewde men, lewde I may wel cal them, though ſome be riche, and ſome be high, who take ſuche libertie, by reaſon of their riches & titles, that they dare openly blaſpheme the Goſpell, and contemne our Church and congregations, and no man is to controll them: for this cauſe, (for my part) I am nighe perſuaded, that God will cut off this generation, whom hee hath loued, and raiſe vp another, which yet hee will bleſſe more, and they ſhall bring a diſcipline into his Church, which ſhall ſtoppe the mouthes of theſe mightie giants,

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which think by their ſtrength, to do what they wil. But I leaue this to the Lorde, who doth regarde it.

Where Chriſt is ſaid here, to be *The Apoſtle and high prieſt of our profeſsion:* we muſt learne this, that we that be chriſtians profeſſe no other teacher, nor no other Sauiour: but this is all we beleeue, and all we ſpeake, that Chriſte is both our wiſedome and our iuſtification: his worde is ours, his doctrine is ours, his wiſedome is ours, we profeſſe not one iot, or one title whereof he hath not bin an Apoſtle vnto vs: and whoſoeuer he be, that teacheth vs other things, then what Chriſt hath taught vs al, he is not of our profeſſiō, nor of our brotherhood: and more then this, we are ſure he teacheth nothing but vain illuſions and imaginations of men: for all treaſures of wiſedome and true knowledge are hid in Chriſt. And ſeeing it hath pleaſed him to bee our Apoſtle, who is the ſonne of God, the brightneſſe of his glorie, the ingrauen forme of his ſubſtance, the heire of all thinges, the maker of heauen and earth, farre greater then Angels: howe vnthankfull be wee, if his doctrine be not our profeſſion? Nay, howe mad be we, if we will change him either for any other, or els for all other? What ſo euer glorious names they bring of Fathers, Doctours, Counſels, & ſuch like boaſting wordes, we neither knowe them, nor their names: if they be miniſters of Chriſt vnto vs, their feete are beautifull, and their names are honorable: if they be their owne miniſters, we know them not, nor all their glorie: if they ſay, they bee Doctours, we may well ſay againe, they are but Phariſeis that will be called Rabbie. We haue no Doctor but one, and that is chriſt, & he is *the Apoſtle of our profeſsiō.*

Now.

Nowe, where the Apoſtle calleth Chriſt *the high Prieſt of our profeſsion*, as we haue learned before, if he be our Apoſtle, we haue no other teacher: ſo we learne here, if he be the *Prieſt of our profeſsion*, no part nor parcell of the office of his prieſthoode wee may giue to another, but profeſſe it clearly, that he is our Prieſt alone. And as the Prieſt is ordeined to make ſacrifice for ſinne, and to be a mediatour betweene God and man: ſo all this worke wee muſt leaue wholy vnto him, knowe no other, receiue no other, profeſſe no other, vpon whom wee will laye this reconciliatiō, to purge our ſinnes, and to bring vs vnto God, but Chriſt alone: for he is *The Prieſt of our profeſsion*, he hath waſhed vs from our ſinnes, he hath ioyned vs vnto God, let him haue all the praiſe of this ſaluation. Let vs call all the world into a reckoning, whoſoeuer they be, Popes, prelates, abbats, monks, friers, heremites, ankers, their indulgences, their pardons, their bleſſings, their orders, their garmentes, their vowes, accompt all their workes, prayers, faſtings, meditations, pouertie, nakedneſſe, and al the chaſtiſings of their bodies: if in all this laid on a heape, thou ſeekeſt to counterpeiſe but the leaſt iot of thy ſinne, thou makeſt thy ſelfe thy prieſt, and art an hypocrite or an hypocrits diſciple, and haſt denied Chriſt to be the Prieſt of thy profeſſion: for if hee be thy Prieſt, hee is thy Prieſt alone, purging all and euery one of thy ſinnes, and hath neither fellowe, nor helper in his worke: but as he hath ſaide, ſo he hath done: and he hath troaden alone the wine-preſſe of the wrath of God. Beware therefore (dearely beloued) of ſuch doctours, & of ſuch doctrine, which in the queſtion of forgiue-

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neneſſe of ſinnes, carrie away your ſenſes to anie man, or worke of mans hande: for it is but ſubtiltie to make you blinde, that Chriſt ſhould not be the Prieſt of your profeſſion. And as it is thus in the purginge of our ſinnes, ſo in beeing Mediatour betweene God and vs, to offer vppe our workes, our prayers, and vs our ſelues faultleſſe before his father, there is no other but he alone: for if al Angels would preſent our prayers, yet they could not, our thoughtes are ſo euill, and our wordes ſo vncleane, that the Angels of God can not make them righteous in his ſight. But if Chriſte giue vnto vs his ſpirite, to miniſter ſighes in our heartes: and in his owne righteouſneſſe in whoſe mouth was no deceite, will ſanctifie our prayers, which are of polluted lippes: then we haue a free enterance vnto the throne of grace: for he hath ſanctified him ſelf for vs, and what ſoeuer we aſke in his name, wee ſhall obteine: for thus neither our prayers are of vs, but they are of the ſpirit of God, neither are they preſented from vs, but from him whois our Mediator, and giueth them his owne righteouſneſſe to make them accepted: and thus in his holie and vnſearchable wiſedome, findinge a meanes to ſanctifie with his holines all that is ours, euen vs our ſelues alſo hee hath ſanctified in him ſelfe, and giuen vs the righteouſneſſe of his humanitie, to bee righteouſneſſe vnto our fleſhe, and ſo preſenteth vs vnblamable vnto his Father. Thus Chriſt is the Prieſt of our profeſſion, and in all Chriſtianitie there is no other. It greeueth me heere, to ſee the ſubtiltie of ſome, who with coloured words deceyue the hearts of manie that are not euill. When they would

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pull this profeſſion out of our mouth, they ſpeake not in plaine wordes, to bidde vs denie that Chriſt is our Prieſt, for then wee would hate them: therefore to keepe their credit, & yet to worke their miſchiefe, they ſtammer in their toungs, that the ſimple ſhould not perceiue them, and they ſay, a Mediatour (which is one part of his prieſthood) is of two ſortes, one of redemption, and ſo is Chriſte alone: another of interceſſion, and ſo are all the Saints and Angels. Thus they ſtop the mouthes of ignoraunt men, & then with a harlots forehead, boaſt in their lyes. But when you meet theſe Rabbines and Apoſtles of their owne profeſſion, aſke of them what they meane by a Mediatour of interceſſion: they may as well ſay, an interceſſor of mediatiō, for both are one: and it is (as the Logicians call it) a meere nugation: For where there is one Mediatour betweene God and man, the man Ieſus Chriſt, it is his office to redeeme vs from ſinne, and to make interceſſion to God for vs. And they rob him of this laſt part of his honour, who make you beleue it is a ſeuerall thing belonging to an other: asby example we may make this more plaine. It is the office of a king to rule ouer body and goods, in which cauſe God commaundeth our obedience: now a froward perſon, that would denie to pay his tribute, ſhal ſay, a King is of two ſortes, one ouer the bodie, an other ouer goods: my bodie I graunt to any lawfull ſeruice, as due to our King: but our Kinge is not onely the Kinge of our goods, and I will beſtowe mine otherwiſe. Doe you not ſee what follie is in this? becauſe God hath ſubmitted to Kinges, two thinges, bodie and goods, therefore, to ſay, there be

two

two ſortes of Kinges? Euen ſo, God hath made a Mediatour, both to redeeme vs, and to preſent vs vnto God: and they blinde your eyes, and tell you there be two ſortes of Mediatours. Surely, euen with as good reaſon they might ſay: becauſe a man hath bodie and ſoule, there be two ſortes of men, one of a bodie, another of a ſoule: but to let ſuch deceiuers go, let vs confeſſe a better fayth, and acknowledge that Chriſt is the one and whole Prieſt of our profeſſion. And here let vs not forget this, that our religion, our fayth, our hope, is called our profeſſion: ſo he calleth it again in the fourth chapter, verſe 14. and againe in the tenth chapter, the confeſſion of our hope: whereby we learne, except we profeſſe it, it is no religion, no hope, no fayth.

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on.

The Prophete ſayeth: *I haue beleeued, therefore I haue ſpoken*: and S. Paule maketh this common to vs all: we haue alſo beleeued, and therfore haue we ſpoken: and Saint Paule ſayth to the Romanes: As in heart we beleeue vnto righteouſnes, ſo in mouth we confeſſe vnto ſaluation: and Saint Iohn ſaieth, who ſo euer ſhall openly profeſſe that Ieſus is the ſonne of God, God dwelleth in him, and he in God. And who ſo euer he be, that for any feare of man, or for any cauſe maketh it not knowen that thus hee beleeueth, or will not profeſſe his fayth, the ſcripture teſtifieth againſt the thoughtes of his heart, & ſayth plainlie: He loueth the glorie of man more, then the glorie of God. Let vs not bee guiltie of ſo great ſinne: for this cauſe the calling of the Gentils was ſo greatly magnified, becauſe the name of god ſhould be great from one end of the earth to the other. Howe doe we holde our peace, if we be called

Cor. 4. 13.

om. 10. 10

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in this couenaunt: and not onely so, but what creature is there, which in his dumb nature sheweth not out the praise of his creatour? *The heauens declare the glorie of God, & the firmament sheweth his handie worke:* how should then man, of whom God hath bin especially mindfull, ty his tongue, so excellent a member of his bodie, and not with it speake fourth the praise of god, & make the world his witnesse what faith he hath in Christ: But of this I spak before in the xi. Lecture, and vpon the 12. verse. Now let vs pray, &c.

¶ *The thirteenth Lecture vpon the*

2.3.4.5.6. verses, to these words: *whose house, &c.*

2 *Who was faithfull to him that hath appointed him, euen as Moses was in all his house.*

3 *For this man is counted worthie of more glorie then moses, in as much as he which hath builded the house hath more honour then the house.*

4 *For euery house is builded of some man, and he that hath built all thinges, is God.*

5 *Nowe Moses verily was faithfull in all his house, as a seruant, for a witnesse of the thinges whiche should be spoken after.*

6 *But Christ is as the Sonne, ouer his owne house, &c.*

I Tolde you, the Apostle in this Chapter, beginneth a speciall discourse of the propheste of Christ: first (as you haue heard) making an earnest exhortatiō for vs to hearkē vnto him. Now, he goeth forward & teacheth what maner of Prophet christ is, & how we ought to account him. First, that he was ordeined of God: next, that he was faithful in his calling, for he saith: *He was faithful to him that appointed him:*

for in that the ſonne of God was (as we haue heard) thus made mã, this was gods appointment, to make him our Prophet: and in that hee was appointed of God, he is ſet forth with his warrant, that he did not glorifie him ſelfe to be our prophet, but his father gaue him this honour by his glorious voice ſounding out of the cloude: *This is my beloued ſonne in whom I am well pleaſed, heare him*: and let vs take heede, not to refuſe, or deſpiſe him, that is thus ſent of God, and ſpeaketh from heauen, leaſt we ſhould be found to ſtriue againſt God. And heere, that it is ſaid: *God appointed him*: we ſee the roote and fountaine of this loue, that Chriſt ſhould come a ſauiour among vs. It was not onely in the perſon of the ſon, who gaue his life for his ſheepe: but it was alſo in the perſon of the Father, who ſo loued the worlde, that *Hee gaue his onely begotten Sonne, that euerie one which beleeueth ſhould not periſh, but haue life euerlaſting*. So that we knowe, as the worke & inſtrument of our ſaluation is in Ieſu Chriſt, god and man, who was crucified for our ſinnes: ſo the firſt cauſe is in God the Father, who according to his own purpoſe and will, hath predeſtinated vs in Chriſt, before the foundations of the world were laide, that we ſhould be veſſels of honour, to ſet forth the praiſe of his glorie, who had mercie vpon vs. And as we muſt giue vnto our Sauiour Chriſt, the glorie of our redemption, in the ſacrifice of his bodie, or elſe wee denie him to be the Sonne of God: ſo we muſt giue vnto the Father, the praiſe of his mercie, that hath freely loued vs, and predeſtinated vs eternallie vnto life, or elſe we denie that he is the father of our lord Ieſu Chriſt; for as this is our profeſſion, that Chriſt

hath

hath done the deede: so this is our profession, that God the Father hath appointed him vnto it. And as the Apostle speaketh here, that God appointed him to be our Prophet: so our Sauiour Christe euer acknowledgeth, that he was sent of his Father.

The second thing here witnessed of Christe, and in which we are assured he is our only Prophet, and we are prouoked to hearken vnto him, is, that *He was faithfull in all the house of God*: This faithfulnes is trueth and integritie in discharge of this office committed to him, wherein he set all his care and industrie, that he might bee founde faultlesse, that like as he was sent of god to be a Prophet to reueale his will: so he did faithfully performe it, teaching onely the doctrine and ordinances of his Father: as in manie places Christe testifieth this faith in his doing: *My doctrine* (sayeth he) *is not mine, but his that sent me*. Againe, *I doe nothing of my selfe, but as my Father hath taught mee, so I speake*. And againe: *The words that thou hast giuen mee, I haue giuen them*. How diligently then ought we to heare such a prophet, as hath so faithfully spoke? And here we haue all a verie good lesson taught vs, in the person of Christ, to what calling soeuer we be called of God, in the same let vs be faithfull: if wee bee preachers, faithful preachers: if we be princes, faithful princes: if we be iudges, faithfull iudges: if we be treasurers, faithful treasurers: if we be marchants, faithful marchants: whatsoeuer we be, faithfulnesse must be our praise: for as S. Paule requireth of all, *He that hath an office, let him be diligent in his office*: so he giueth this as the praise of al diligence: *it is required of euery dispenser, that he be found faithful*: and euery vnfaithful

lohn 7.16

lohn 8.28

lohn 17.8

Rom. 12.

1. Cor. 4.2

ſeruant ſhalbe condemned in his worke, in the day that his accompt is called for: for he that hath bin vnfaithful in things of this life, which are fraile and fewe, how can he thinke there ſhall euer be cõmitted vnto him eternall things, & infinite in number.

And we muſt heere alſo marke, that it is ſaide of Chriſt, He was faithful to him that called him, that is, to God: for vnto God wee muſt make our accompt of euery worke. It is true, that Kings make their vnder-officers, but the offices are all of God. Kinges ſerue to appoint the perſons in this miniſterie of man: but God alone appointeth them their worke, which is the miniſterie of his iuſtice, and the ſafetie of his people, of which he alſo will aſke an accompte, and before him wee doe all that we doe. When Ioſaphat king of Iudah appointed his iudges and officers, he giueth them this charge: *Remember that now you execute not the iudgements of man, but of the Lord.* Therefore in euery office, thou beareſt the image of god, & nothing muſt make thee breake the righteouſnes of it: not thy profite, not thy pleaſure, not thy kinſmã, not thy friend, not thy Father, not thy King: for if thou doe, thou haſt ſinned, and thy ſin will finde thee out in the day in which ſhall be ſaid: *Come giue account of thy ſtewardſhippe.* The Prince may ſett thee in the ſeate of iuſtice, but the prince muſt not make thee peruert iuſtice: hee may giue thee an office, but hee can not giue thee thy *Quietus eſt*, for the vnfaithfulnes of thine office: if Magiſtrates and officers knew this, they would not ſo ambitiouſlie ſue, as they doe, and when thy had obteined, they would be more faithfull then they are: but this is a deſperate diſeaſe, and for me let it grow

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Cro. 19.6.

grow till it be rottennes in their bones: I ſpeak not in hope of any amendment, but I beare witnes of their ſin againſt the day of vengeance. Further I ſay nothing, they haue made their gaine their god, and with the idoll to which they are ioyned, let them alone. In this matter of faithfulnes which wee haue in hande, let vs learne this, that as it is neceſſarie in all, ſo it is eſpecially neceſſarie in the miniſter. And to the end that we may all learne what is the faithfulnes of a miniſter, let vs ſee what was in Chriſte, whoſe faith is the example for all to followe.

It followeth: *He was faithfull as Moſes in all his houſe:* What was the faithfulnes cõmended in Moſes? That he did in euery point, according to that which God had commaunded, and pretermitted nothing of all that the Lorde had ſaide. This was then the faithfulneſſe of Chriſt, to doe nothing but at the will of his Father: and this Saint Iohn witneſſeth expreſly in many places, that Chriſt did and ſaide all things, according to the word and will of his Father. And thus Sainct Paule, when he would ſhewe the faithfulnes of him ſelfe and his fellowes, hee ſayeth: Hee maketh no marchandiſe of the worde of God, nor mingleth it, as Vinteners doe their wine, but ſpeaketh as from GOD him ſelfe. And in another place hee ſayeth: Hee doeth not mingle deceipt with the wordes of God. Nowe, the worde it ſelfe is called by Sainct Peter, the milke that is without all deceipt, ſhewinge, whatſoeuer is elſe of man, it is falſhoode, and no ſweete nouriſhment of life in it: therefore he that is faithfull, ſpeaketh onely the wordes of Chriſt, as Saint Paule ſayeth, in cleare and manifeſt declaration of trueth.

Exod. 39. Num. 30.

The faithfulnes of a true miniſter.

2. Cor. 2. 17

2. Cor. 4. 2

And expreſſely in plaine wordes, this is taught vs by Paule, in the firſt Epiſtle to the Theſſalonians, ſaying *Our exhortation was not by craftineſſe, nor by deceit, nor by vnclеanes: but as god allowed of vs to cõmit his goſpell vnto vs, ſo wee ſpake: not as ſtudyinge to pleaſe men, but to pleaſe God, who tryeth our harts: neither euer did wee either flatter you (as you knowe) nor ſought ſubtile meanes to winne ought vnto our ſelues (as God is our witneſſe.)* Heere is the image of this faithfull miniſter likevnto Chriſt, one that preacheth nothing but the word of God, nor for any cauſe but for Gods glorie. How many miniſters knowe this, the Lord alone can tell: but how fewe follow it, all we this day are witneſſes. And I may almoſt ſay here, as I ſaid afore of officers. I ſpeak not for any hope I ſee of amẽds: for I aſſure you it is almoſt with vs in the miniſtery, as it was in Elais time with the people of Iſrael: *The whole head is ſick & the whole heart is heauie, frõ the ſole of the foote to the crown of the head, ther is nothing whole therin, but* woũds *& ſwellings, & ſores full of corruption:* from the prieſtes of the higheſt chaires, to the beggerlie curats of the countrie, a generall neglecte is of this faithfull teaching of Gods people: ((For a number of thoſe that are chiefeſt & wold haue greateſt account, their faith is nothing in this behalfe, the multitude of their buſineſſe hath filled them ſo full of dreames, that they cannot ſee thouſande thouſandes dye before them, which neuer knew the Lords prayer. The next degree vnto thoſe, ſet their minds on their diſhes, they ſtand at their Lords tables, wayting for benifices, & holde them with pluralities & like diſpenſations, ſhameful thinges to heare & curſed thinges to vſe: by libertie of which they haue caſt their faith away, and leaue

Esai. 1, 6.

Gods

Gods people to die in their ignorance: and for other poore curats in the countrie, they are such as most of them if they were to hire, would not finde a place to keepe sheepe that eate grasse and carrie wolle, so vnfit they be to feed the shepe of christ. Is this faithfulnes trow you? or is ther any hope to see it méded? The Lord that can, vouchsafe to will: for we see no helpe in man. But this is the vnfaithfulnesse of our maners: wherein yet though wee be a griefe to our brethren, yet we are not a shame to our enimies: For they in these worldly things do infinitely exceed vs. We haue gratious Lords to much occupied in world lie businesse: but we haue no free princes. We haue soft cloathing: but we haue no scepters. Wee haue Palaces: but we haue no Castles of defence. We haue seruing-men with swordes & bucklers: but we haue no garison of soldiours to warde about vs. And wee haue pluralaties: but wee haue no tot-quots. Wee haue non-residents: but I know no dispensations to laye-men or boyes. And we haue poore curats: but I trust fewe drunkards or sodomites, such as serued at their alters. There are amonge vs Bishopprickes that haue cõmendams: but there was neuer one of vs Archbishope of Yorke, Bishope of Winchester, Abbot of S. Albons, & Lord Chancelor of England as Cardinall Wolsie was. This I say, lest any should mislike our trueth for the faults of our men, for in our aduersaries tentes thes[e] sowre vines are planted and growe: and wee haue but eaten of their grapes. But thus muche of this parte of vnfaithfulnesse which is in our manners, either neglectinge our proper charge, or preachinge not sincerelie, but as Saint Paule saith, by occasion.))

The

The other and greateſt part of vnfaithfulneſſe is, when wee corrupt and defile the worde of God committed vnto vs, to mingle it with our owne deuices, and bring it into ſmall accompt, that wee might magnifie our owne traditions: this vnfaithfulneſſe we pray day and night, that the Lord would keepe it from vs, and wee exhort you, in the name of the Lorde, receyue the worde ingraffed in you, which can ſaue your ſoules, and receyue the immortall ſeale which is the worde of the liuing God, by which you may be regenerate, and wherein you haue the power of God to ſaluation, through a
.1.22. pure faith: and haue no truſt in man, for euerie
et.1.23. man is a liar. This faithfulnes, by the grace of god, wee bring vnto you, and beſeech you to abide vpon the foundation of the Apoſtles and Prophetes: but of this faith, what one iot or title is left vnto our aduerſaries? Zimrie was as faithfull vnto Elah, or
.16.16. Hazaell to Benhadad, as they haue bin faithfull to the Lorde Ieſu, in this behalfe: for what is it elſe, but to be guiltie of the death of Chriſt, to pollute as they haue done, his Teſtament, which was confirmed in his bloud? what is it but to bring him downe againe from heauen, or to raiſe him vp again from the dead, to take away from vs the worde of faith printed in our hartes, by the preachinge of his goſpell, and to ſende vs to Rome to inquire of our religion? Surelie (dearely beloued) I tell you true, and
n.10.6. yet not I but Paule, nor Paule but Chriſt, that hee that ſendeth vs beyond the ſeas, to learne our faith, when we haue the worde of God at home, hee is an vnfaithfull creature, adulterating the word of god, and as one that would pul chriſt againe down from hea-

heauen: and all the Decrees, and Decretalles, and Constitutions of the church of Rome, which they haue ioyned to Gods worde, and tell you, you muſt needes beleeue them, they are the verie fornications of the whore of Babylon, and haue nothinge but filthineſſe in them: and if any doubt of it, lett him cõſider what hath bin ſaid. This was the faithfulnes of our Sauior Chriſte, to ſpeake onely the wordes which his Father had commaunded him to ſpeake. This was the faithfulneſſe of Chriſtes Apoſtles, to preache onely, what our Sauiour Chriſt had taught them. This is our faithfulnes, to beleeue according to the preaching of the Apoſtles, and to be buylt vppon their foundation: not the pope, who hath exalted him ſelf, and cometh with his diſpenſations againſt God the father, againſt his ſonne Chriſt, againſt his Apoſtles, and maketh lawes of his owne, what a periured and faithleſſe creature is he? And thus farre of the miniſters faithfulneſſe.

Now, more touching this compariſon here made betweene Chriſt & Moſes, there is no doubt but the Apoſtle vſeth it the more to ioyne the Hebrues vnto Chriſt: for howe they accompted of Moſes hee knewe well, and whatſoeuer was ſpoken of him, they did willingly apply them ſelues to marke it, and learne it, & his praiſe did winne their affections to be more equally bent to learne Chriſt. Takinge this occaſion, he beginneth his cõpariſon, making this as common both to Chriſt and Moſes, that either of them ruled in the houſe of God, and either of them was faithfull in his charge: but yet ſo, as Chriſt was much more honourable, and therefore to bee of vs acknowledged our onely prophete.

The

The place here alleadged, that Moſes was faithfull, is written in the 12. of Numbers, where God giueth him this teſtimonie, and therefore maketh it a warrant, that God had choſen him aboue all other prophetes, to whom he would more clearely and fullie reueale his will: and therefore, none in all the children of Iſrael, not Aaron, not Miriam, nor any, to preſume againſt him. A notable place, and verie fit for the Apoſtles purpoſe: for directlie it teacheth, that likewiſe chriſt, who of al other was moſt faithfull, was alſo moſt glorified of his father, to bee a Prophet aboue all prophetes: and where he ſayeth, *that Moſes was faithfull in all his houſe*: that is, in all the people of Iſrael, which was his Church, called in the ſcripture many times the houſe of GOD, to ſhewe in how nighe a bonde God had taken them: and that he addeth *all*, it ſheweth, that to euery one Moſes was ordeined of God, a Prophete to reueale all the will of God, neyther anie part of it was concealed from him that he knewe it not, neither kept ſecrete by him that hee would not declare it, but faithfull in all his houſe, whom in all things euerie one ſhould followe: and in this was an image of Chriſt to come, who in al the houſe of God, ſhould be abſolutely faithefull aboue all other that euer were before, or after. Heere wee haue two eſpeciall thinges to learne: Chriſte was faithfull in all his houſe: if in all his houſe, then is there no piece of the houſe of God which Chriſte hath not built vp vnto perfection: for if any little part or parcell of it be left by Chriſte imperfect, then in it he was not faithfull, to finiſhe the worke that God had giuen him. Our Sauior Chriſt then if we will receiue him

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with all his praiſe, and giue him the glorie of al his work, we muſt cõfeſſe he hath built a perfect houſe and made full all the holineſſe of his ſainctes, that they might bee waſhed from all vncleaneſſe, and at the laſt be preſented by him vnto his father, a glorious church, not hauing ſpot, or wrinkle, or any like: for he is faithfull in all the houſe of God, our faith, our hope, our loue, our wiſedome, our worſhipping of God, our order, our gouuernement, Chriſt hath taught vs all, and he is vnto vs all, and him alone we muſt ſet to leade vs in all our wayes: if we ſhould attribute vnto him the great & higheſt myſteries, our predeſtination, our redemption, our iuſtification, our ſanctification, &c. and ſay, in ſuch harde points he hath inſtructed vs, but other things he hath left to be done by man: what were this but to ſaye, Chriſt was faithfull in buildinge the ſtately roumes of his Fathers houſe, to make the parlour or hall, or greate chamber, but nothing elſe: ſo, manifeſtlie robbing Chriſt of his glory, that he was not faithfull in all his houſe. And how are we blinded, if we doe beleeue it: he that abaſed him ſelfe ſo low, that he refuſed not the ſhame and curſe of the croſſe, what meane wee to thinke, he did not abaſe him ſelfe, to be with vs in our owne likeneſſe, and reueale vnto vs, and teach vs all the wil of god, what ſoeuer we ought to know or do? Let them goe, them ſelues alone, and let not vs walke in their counſell, who dare require more then Chriſt hath taught, or to preſume to ſpeake more then they haue learned of him: which is, to make him vnfaithfull in ſome part of the houſe. Another thing in this is to bee marked: if Chriſte were faithfull in all his houſe,

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then are they no parte of this houſe, which are not built vp by him: he hath not only made all perfect, but he hath alſo done it alone, & not onely he buildeth the houſe, but they alone are the houſe who are built by him: ſo that we, if we wilbe this houſe, we muſt know and feele his workmãſhip in vs: and whoſoeuer knoweth him not, he hath no place in the houſe of God, for the faithfulneſſe of Chriſte is in euery parte of it, which faithfulnes, if it haue not wrought in vs, we belong not vnto it: and thus farr of this compariſon with Moſes, in which firſte the Apoſtle giueth them both their praiſe, that they were faithfull in all the houſe of God. Nowe, leaſt the cõpariſon ſhould ſeeme equall, or Moſes ſhould be accompted as great as Chriſt, euen as before hee hath giuen Moſes his due praiſe, to teſtifie howe he honoured ſo great a prophete of God, ſo nowe hee ſheweth the great excellencie of Chriſt aboue Moſes, that the Iewes may alſo learne to honour their Meſſias, as it becommeth them.

It followeth: *Nowe this man is counted worthie of more glorie then Moſes, euen as much as he which buildeth the houſe, hath more honour then the houſe: for euerie houſe is builded of ſome man, but hee that hath built all things, is God.* Heere, in one eſpeciall pointe the Apoſtle reſerueth vnto Chriſte a ſingular honour aboue all other, and aboue Moſes: that is, that Moſes was ſo faithfull a ruler of the houſe of God, that yet hee was himſelfe a parte of it, but Chriſte is ſo a ruler of it, that hee hath alſo built it himſelfe. Nowe then, ſeeinge the workeman is more honourable then the houſe, and euery parte

of

of it, Christe is so much more honourable then Moses. This reason, wee see, is taken of the similitude of a house, a thing vsuall in our life, and vnderstood of all: and seeing it pleaseth God, to teach vs wisedome by so base similitudes, we are so much more excuseleſſe if we will not learne. Will you see the difference betweene Christe and Moses? Looke vpon a house, and him that made it: when you see a faire house, who hath the prayse? the stone and timber, and other matter: or else the workman that built them vp togither? so is it with Christ and Moses: Moses was faithful, it is true: and so is the stone and timber good, and sound, and verie apt to abide the hewing, till you can frame it togither: but what is this to compare it with the workeman? be it neuer so good, it is a lumpe without fashion, & neuer will haue beautie in it, except the workeman set too his hande: euen so Moses, because he is fleshe and bloude, which nature our Sauiour Christ hath sanctified, to bee a vessell of the grace of God, he was an apte matter to bee made, euen a beautifull portion of this house: but what is this to Christ, without whom Moses had perished in his owne corruption, and his nature had bene lost, no peece of it to come into the house of God. Seeinge then Moses is as a parte of a house, and Christe as the buylder, who hath set it vp: Moses may haue the prayse, that he was set in an honourable place: but the prayse is not his owne, but the workemans that sett him in: if wee make a compariſon betweene them.

In this similitude of the Apostle, that it might bee a full persuasion to the Iewes, they must knowe cer-

eerteinlie, both that Moyſes is but a parte of the houſe, and that Chriſt is the builder of it. The firſt is a thinge without controuerſie, that Moſes was parte of the houſe: for how was he elſe one of gods Saincte̅s? or what comfort could he haue had of al the promiſes made to Iſrael, if his own portion had not bene in them, by being one of Iſrael? The other, that Chriſte hath built this houſe, the Apoſtle proueth it thus. It muſt needes be, that euery houſe muſt be built of ſome body, and therfore the houſe of Iſrael, in which Moſes was ſo faithfull, was alſo built by ſome man: it grewe not alone, no more then timber and ſtones can ioyne togither alone to make a houſe: who was it then hath built it? or who made it? who? but cue̅ he that made all things and that is God him ſelf: if then, as we haue taught Chriſt be God, and the wiſedome of his father, by whom all things were made, in heauen & in earth: and if he hath taken our nature, that in one perſon God and man, he might be a faithfull ruler in this houſe of God: then he ruleth as the builder, as the maker, ſo much mote glorious then al other, as the builder of the houſe is more glorious the̅ the houſe it ſelfe: this is the plaine meaning of the Apoſtle in theſe third and fourth verſes. Nowe if it be heere obiected, onely God is the builder, therfore Chriſt being man, is alſo a parte of the houſe: wee graunt it, he is a part, becauſe he is as one of vs, hath parte with vs, and we with him, he our head, and wee his bodie: but as he is a parte, as he is man, ſo hee is the builder, as he is God: and therfore taking mans nature into the perſon of the deitie, to glorifie it, with his owne glorie, hee in this perſon God and man, is

nowe

nowe also the builder of the house: and therefore, all other must giue him the preheminence of honour. If it be againe obiected, that Moses was also a builder, as Saint Paule calleth him selfe a builder & a wise builder, it is true, that this name is giuen thē, but onely improperlie, as vnto the instrumentes by which God buildeth: for otherwise, Paul may plant and Apollo may water, but there is no growing into the house of God, except Christ, who is God himselfe, giue increase: for he is only the effectual builder. He (as the Prophet Dauid sayth) euē the most high, hath stablished her: and by him all the bodie being coupled and knit togither by euery ioynt for furniture therof, receiueth the increase of a perfect bodie, and is made a glorious house of God.

1.Cor.3.1

Rom.15.1

Psal.87.5.

Ephe.4.

It foloweth now in the fift verse. *And Moses was faithfull in all his house, as a seruant for the testimonie of the thinges which should be spoken, but Christ as the sonne, is ruler of his house.* Here is another difference in which our Sauior Christ farre exceedeth Moses, and that is: that Moses was in the house of God as a seruant, but Christ as the sonne. Now, how much more honour the sonne hath in his fathers house, then he that is a seruaunt, so farre Christe is aboue Moses, and aboue all. And in this, the Apostle needed not vse many wordes: for the trueth in all was cleare, that Moses was a seruaunt: all confessed, and God calleth him oft his seruaunt Moses. And that Christ was the sonne, no man doubted, & the scripture giueth him plainely the tittle of the Sonne of God. This was vnto the Iewes a verie plaine and a very strong persuasion: for though they had bene alienated from this sonne of Dauid, whom the

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Apostle preacheth vnto them, neuer so much: yet they must needes confesse it, Moses was but a seruaunt, the Messias must be the sonne: therefore he to rule in the house for euer, and Moses to giue him place. So nowe, this high honour of the sonne of God, being giuen to this Christ crucified amonge them, they could not bee offended at the wordes, but were wiselie to consider, whether this was hee they looked for or no: which by triall and searching of the scriptures, when they should finde true, then Christ should haue the glorie of our redemption, which thing, the Apostle nowe so carefully goeth about. Here we haue all taught vs a lesson of good humilitie, and howe to knowe our selues, and what place we haue in the Church of God. Who is there among vs dare aduaunce him self aboue Moses: yet Moses was but a seruaunt. Which of vs is so great, as an Apostle: yet Paule saith, we confesse our selues to be seruaunts of the Church. To the ende there should be no mo maisters but Christe, it was necessarie all other should be seruaunts: and to the ende he might be Lorde alone, so God ordeined it, that all his ministers should bee fellowes: so they are all followe seruantes that are appointed of God, for the orderinge of his house. Moses, in singlenesse of hearte, was, and was called a seruannte: Paule, a seruaunt: Peter, a seruaunt: all seruauntes for the worke of the ministerie, to buylde vppe the bodie of the Saincles of GOD: this is Gods ordinaunce from the beginninge. But of late, one is risen vppe, a beaste full of hypocrisie, more lowlie in name then any Apostle, or Prophete, and calleth him selfe a seruaunt of seruaunts: but as proud

1. Cor. 4. 5.

The ministers are fellowes, and Christ is our maister, & lord.

proude in ſpirit, as the whoore of Babylon, which maketh her ſelfe Lady ouer Kings and Emperours. And this deceiuer hath thus, as we ſee, prophaned the Lords Sanctuarie, and exerciſed tyrannie in his church: he hath driuen out the ſeruants, which laboured in paine & lowlineſſe to gather togither by preaching, all the people of God, and hath ſet maiſters in their ſteede, after his owne likeneſſe, who too too long haue nowe kept the church of Chriſte in bondage, and ceaſſe not to ſtriue to keepe it in bondage ſtill. And therefore, wee ought the more earneſtly to praye, that God would giue vnto the nource-fathers, and nources of his Church, that is, to Kinges and Princes, wiſedome to ſee it: and then we ſhould haue hope, that they ſhould alſo finde grace to amende it: But let vs returne to the Apoſtle. When he hath thus ſhewed, that Moſes was but a ſeruaunt, he telleth after, wherein his ſeruice was, and what was his faithfulneſſe in it.

It followeth, *for a teſtimonie of the thinges which ſhould after be ſpoken.* For this purpoſe, Moſes was a ſeruaunt, and in the perfourmance of this duetie, Moſes was faithfull: hee was a ſeruaunt, to beare witneſſe vnto the people, of all the wordes which God ſhould ſpeake vnto them, that is, a ſeruaunt faithfullie declaring all the lawe of God: for theſe wordes, *the thinges which ſhoulde after bee ſpoken:* though they be truely vnderſtood of the Goſpell of Chriſt, becauſe in the figures of the lawe, it was ſhadowed: and Moſes alſo him ſelf, did beare witneſſe of Chriſt, yet becauſe here is compariſon made betweene Chriſte and Moſes, diſtinctly ſpeakinge of both their callings, therefore I rather take theſe

wordes of the Apoſtle here, onely to bee ſpoken of the lawe giuen by Moſes: ſo, Moſes was a ſeruaunt to beare witneſſe of all the things which ſhould bee ſpoken of the Lorde. Here is the ful office & whole authoritie of a true ſeruaunt, faithfully to doe his maiſters meſſage. And Moſes, the moſt renowned of all Prophetes, and greateſt amonge the people of Iſrael: what was he? a ſeruaunt, to declare vnto the people all that the Lorde had ſpoken. Who is hee nowe, will preſume aboue Moſes, to ſpeake of his owne head, ordinances and lawes, which the Lorde hath not made? who will eſtabliſhe decrees of his owne in the houſe of God? whoſoeuer he be, he ſhal carrie his iudgement: he is not a ſeruaunt, as Moſes was: becauſe hee beareth not witneſſe onely to the words that God hath ſpoken, but he exalteth himſelf to be a maiſter, and hath a mouth that ſpeaketh proude things, becauſe hee preſumeth in the houſe of God, to giue lawes and orders of his owne: for if he were a ſeruant, he would doe the worke of a ſeruant, and beare witneſſe what his maiſter had ſaide. And here by this place, we may wel expound it, that the Apoſtles Paule, Iames, Peter, write them ſelues the ſeruants of Ieſu Chriſt. The word it ſelf is manifeſt proofe, they ſpeak nothing but the wordes of Chriſte, no decree, no conſtitution, no order was of their own, they were but ſeruants: but all was of the Lord Ieſu Chriſt, who was their onelie maſter: and as their name giueth this teſtimonie vnto them, ſo Paul openly affirmeth it in plain words before king
Acts 26.22 Agrippa, that euen to that day, he neuer witneſſed any thing, neither to great nor litle, but onely that which Moſes before, and all the Prophets had ſaid,

ſhould

ſhould come to paſſe. Then let not the papiſts hereafter ſay, when wee ſpeak againſt all their vaine deuices, that they are traditions leaſt by the Apoſtles: for as they haue not the Apoſtles places, but in ſtead of ſeruauntes are made Lordes: ſo they holde no whit of the Apoſtles doctrine: or if they will ſtill avouche it, that the Apoſtles haue deliuered all ſuch things as they teache, then they muſt ſhewe where Moſes or the Prophetes haue foretolde it: for the Apoſtles were ſeruauntes to beare witneſſe onely of Rom. 1
ſuch thinges, as God had ſpoken by his ſeruauntes before them, that is, by Moſes and the Prophetes, without whoſe warraunt, whatſoeuer commeth, we may boldlie ſay, we vtterlie refuſe it.

It followeth: *But Chriſte as the Sonne is ouer his houſe.* In this name Sonne, hee doeth not onely giue preheminence to rule in the houſe, but a perpetuitie to dwell in that houſe, and to reigne (as the ſcripture ſayeth) in the houſe of Iacob for euer: So that, beinge the Sonne of GOD, who is heire of all thinges, hee ruleth in this houſe as Lorde and Gouuernour, whoſe commandements alone doeth ſtande. And agayne, being the Sonne of God, eternallie begotten of his Father: hee euer did, & ſhall doe to the ende, rule and haue the ſouereignitie in this houſe: and who ſo euer hee bee, in this houſe, ſhall preſume againſt the Sonne, as a rebellious ſeruaunt, he ſhalbe caſt out of the houſe, and another ſhall haue his roume. Therefore, euen as before the Apoſtle made his exhortation, that they would conſider this Apoſtle and high prieſt of their profeſſion: euen ſo let vs, and humble our ſelues vnder this highe Lorde in the houſe of God: let vs obeye

his voice, and (as Salomon ſaith) be more readie to heare, then to offer the ſacrifice of fooles: and let vs be all faithfull in our callinge, that before him wee may haue a good accompt: eſpeciallie, the miniſter, that hee will bee a faithfull ſeruaunt, keeping his fellowſhippe in the Church of God. and bearinge witneſſe of all that the Lorde hath ſpoken. And nowe let vs pray, &c.

¶ *The fourteenth Lecture, vpon* the reſidue of the ſixte verſe.

6 *But Chriſt is as the ſonne, ouer his owne houſe, whoſe houſe we are, if we holde faſt that confidence and that reioycing of that hope vnto the ende.*

AS the Apoſtle had generally before exhorted them, to hearke vnto Chriſt, the high prieſt and Apoſtle of our profeſſion, ſhewinge the neceſſitie of our ſo doing, becauſe of the excellencie of Chriſt aboue all other who were ſent of God vnto vs: yea, aboue Moſes him ſelfe, ſo nowe more particularlie, he applieth this vnto them, and ſheweth, that by neceſſitie of their condition & calling, they are bound eſpecially to this duetie: becauſe they, euen they them ſelues, are this houſe of god, whereof he ſpeaketh, of which Chriſt is the builder, and in which, he ruleth aboue all: ſo that they might be ſure, it was all one to denie Chriſt to bee their onely Prophet, and to denie them ſelues to be the houſe of God: to this our purpoſe, are theſe firſt wordes, *Whoſe houſe we be.* Another purpoſe of this ſpeache, is, for their better inſtruction in the truth of the goſpel of Chriſt: that they ſhould not

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as their fathers did, holde their faith towarde God with reſpect of the temple, then commonly called the houſe of God: nor with any religion of all the ceremonies vſed in it: for all theſe thinges had an ende. God was nowe gone out of the ſanctuarie, & dwelt no more betweene the Cherubims, but had made him a newe tabernacle to dwell in, which was the bodie of man: which tabernacle onely we muſt haue care of, to keepe it pure frō the concupiſcence of the fleſh, and to keepe it holie from the vaine inuentions of our heart, and then the Lord ſhould be alwayes with vs, as with the people whom hee had choſen, to make them an habitation for him ſelfe, and a tabernacle of his glorie. To this ende alſo the Apoſtle ſayeth, *whoſe houſe we are*: this we muſt learne in all like places of ſcripture, where we are called by like name. Saint Paule ſayeth: *Doe you not knowe that you are the temple of God, and that the ſpirite of God dwelleth in you?* And againe; *Doe you not knowe, that your bodie is the temple of the holie Ghoſt which is in you, and which you haue of God?* And againe: *You are the temple of the liuinge God, as God hath ſaide: I will dwell in them, and I will walke in them, and they ſhalbe my people, and I wilbe their God.* And againe: *We be no more ſtraungers and forreiners, but fellowe citizens with the Sainctes, and of the familie of God.* In theſe and all ſuch places, wee be taught, that the Temple which was once the houſe of God, is nowe taken awaye: and all the religion of the temple, which was once the ſeruice of God, is now finiſhed and hath his ende: from henceforth, there is neither circumciſion nor vncircumciſion, neither Iewe nor Gentile, but Chriſte is all in all: the pure

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and chaſte bodie is his holy tabernacle, and ſpirite and trueth is his heauenlie worſhip: thus much directlie the Apoſtle teacheth them in theſe wordes: *Whoſe houſe be we:* and therfore calleth the houſe of god, bicauſe his holy ſpirit dwelleth in vs, as appeareth in all the places before alleadged out of Paule.

It followeth now: *If we holde faſte the confidence and reioycing of our hope vnto the ende:* theſe wordes he addeth, to teach them manifeſtly to know them ſelues, whether they be this houſe or no: for if they be, they doe holde and ſhall hold, the reioycing of their hope, conſtantlie and faithfullie vnto the end. Theſe wordes (dearely beloued) let vs marke them well, and learne them euery iot and title, with a wiſe hart: for they conteine a bleſſed inſtruction & moſt neceſſarie for our time. There is not this daye anie other thinge, that holdeth backe a great number from the Goſpell of Chriſte, but onely the ignorance of this one ſentence: for what ſaye all our aduerſaries againſt vs, but onely this? Shall wee leaue the Catholique Church, to beleeue a fewe newe ſproung vp? Shall wee leaue the Church, and followe Luther or Zuinglius? The Church hath beleeued as wee beleeue, the Church hath taught as wee teache, and in the Church wee abide: thus, vnder the name of the Church, the Church, the worlde is mocked, and as Paule ſayeth, the heartes of manie men which are not euill, are ſeduced, ſo that though they haue nothinge to blame in vs, yet they dare not come vnto vs, leaſt they ſhould forſake the brotherhoode in the Church of Chriſt. This general plague is eaſilie cured, and all the euill of it is ſoone remedied, if wee can but holde our peace,

peace, and heare the Apoſtle ſpeake for vs all. This ſame verie queſtion is here handled: the Iewes were now affeard to receyue Chriſte, they thought him a newe Doctour, they had Moſes, the Temple, the ceremonies, things full of excellent glorie: and they were ſure the church was here, & theſe things were in the Church, to leaue them all ſouddenlie, and cleaue to Chriſt alone, were to leaue the church and followe newe doctrine. The Apoſtle to ſtoppe this offence, he ſetteth downe firſte this plaine doctrine without queſtion, or controuerſie, that the church of God, or (to vſe his owne word) the houſe of God, is not anie building of woode or ſtones, not anie Citie, or any material Temple, but man is the houſe of God. Heere firſte we learne one neceſſarie leſſon. Wilt thou knowe the houſe of God, that is, his church? Looke not at Ieruſalem, nor at Mount Sion: for neyther the Citie, nor the Temple in it, are nowe the houſe in which God dwelleth. If thou doubteſt, know it for a trueth, that Ieruſalem long ſince is troaden downe of the Gentiles: the Turke and Infidelles haue defiled all the ſtones of it, and for the Temple, there are manie hundred yeares ſince the vncircumciſed haue entred into it: and the abhomination of deſolation hath ſtoode in the holy place, that it might be fulfilled that was ſpokē by the Prophet Daniel. This therefore learne for a trueth: The church of God is not in anie materiall Temple, nor it is not knowen by any Citie or Countrie. Ieruſalem, that for this cauſe once was the glorie of the world, and the beautie of the whole earth hath no more this dignity: neither ſhal it be giuē to

any

any place for euer: but to finde the church of God, seeke in the heart of man: for the Apostles haue all spoken plainlie; *We are his house*. Now, let Rome goe and boast her selfe, and pronounce her proude decrees, that in her palaces the Churche of Christe doeth dwell: let all her louers striue for her prayses, that shee is our mother: her we must serue, vppon her we must wayte, she can not erre: against al these children of pride, we dare set our selues. The house of God is neither in Rome, nor in the Capitol of Rome, no more then it is in Aegypt, or the high pinacles churches in Aegypt, but in euery nation and in euerie countrie, the men that feare God, & work righteousnesse, they are the Church, and the house in which God doeth dwell. And as the Lorde hath done to Ierusalem, and to the ruines thereof, that the place should not boast of the Oracles of God: so God hath done to Rome, to the idols thereof, that their boasting should be in vaine of the Church of God: for what was Rome, euen from her birth, but a Citie built in parricide, then strengthened with robberie, and made a sanctuarie for murderers of all nations? What was it after, but a slaughter-house of the martyrs of God? And what is it in ours and our fathers dayes, but the Queene of pride, the nurse of idolatries, the mother of whoredomes, the sincke of iniquitie, out of which sorceries, witchcrafts, poysonings, adulteries, rebellions, & bloudie warres, haue ouerflowed the whole earth. I lye not on them (dearely beloued) neyther they themselues can accuse me, if any of them heare what I say. A thousande testimonies I haue of this, out of their owne stories, and tenne thousande ryming

verses

uerses haue bin made against them, for their great iniquitie: by example of one, learne the residue. A hundred and fourtie yeares past, one sayeth of Rome, and of the Pope thus:

Citatur Ca al reſt ver. to 535

Imatenet Iupiter, cœlum habet Pluto:
Et accedit dignitas animali bruto:
Tanquam gemma ſtercori aut pictura luto.

Wee haue brought God into Hell, and the Diuell into Heauen: Dignitie is nowe added to a brute beast, as a Pearle to a dounhill, or a faire picture to a piece of dyrt. Euen such as these are, and no better, a thousande testimonies are of the church of Rome. All which, if wee could not beleeue, yet let vs beleeue our own eyes: we haue seene his wicked dispensations, The brother to marrie his brothers wife, and the sister to marrie her sisters husbande, the Vncle to marrie his Neece, and the Nephue to marrie his Aunte. Wee haue seene his Bulls to make the subiectes rebell against their Princes: wee haue seene his ilues in open and knowen places. The Turke hath no more defiled Ierusalem, then the Pope hath defiled Rome: and all the Altars of Mahomet are not so vncleane, as the Popes reuerend altars, which serue for Sodomites: and as the Popes honourable churches, in which they nourishe vp amorous boyes. *Nulla hic arcana reuelo*, Mantuan sayeth: *I speake no secretes, the worlde knoweth this well inough.* And yet, if they will boaste, The Church of Rome, the Church of Rome, shall wee still beleeue them? or shall we rather beleeue the Apostle: that the church of God is not neither Rome, nor not Rome: but in Rome and out of Rome, the men that feare God, are the Churche of Christe.

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And let this be our firſt leſſon, here taught vs by the Apoſtle, The church of God is not founde by places and countries: it is but a fooliſhe thinge to ſay, Here is Chriſt, or there is Chriſte: he is in the deſert, or he is in the towne: but as where the carcaſe is, there are the Eagles: ſo where are men that beleeue in Chriſt, there is his Church. This is the Apoſtles meaning, when he ſaith: *Whoſe houſe are we.* Nowe as we haue learned to ſeeke the Church, not in places, but in the harts of men, ſo in the words folowing, the men are alſo deſcribed, that by their marks wee may know them from other men of the world, which are not of the houſe of God, but an aſſemblie of the wicked.

It followeth; *If we hold ſtedfaſt the confidence and reioycing of our hope, vntill the ende.* Here the Apoſtle ſetteth downe three eſpeciall markes & properties, by which the church and children of God are knowen: the firſt is the ioye of their hope, the ſeconde the aſſurance of it, the third the conſtancie and perſeuerance vnto the ende. The ioy of our hope is, a preſent feeling of immortalitie & the glorie of God which the holy Ghoſt kindleth in our heartes, and filleth vs with all heauenly gladnes, accordinge to the promiſes preached in the worde of truth, which is his Goſpell. And let vs not thinke, but that God hath done thus with vs, whom hee hath choſen to eternall life. He hath prepared our heartes to know and feele his vnſpeakable gifte, which hee hath giuen vs: for if we ſhould beſtow any gifte vpon men, we are not ſo vnwiſe to giue a precious thinge vnto him that knowes not what it is: we would not giue him a Diamond, that would thinke it to be a piece

of

of glaſſe: nor we would not giue him a Pearle, that would thinke it to bee a graine of ſalte; for ſo wee ſhould leeſe both our labour and our thankes. And ſhall wee thinke the Lorde will ſo beſtowe his heauenlie bleſſinges? Will hee giue his gifres to thoſe that knowe them not, who can not giue him againe the prayſe of his goodneſſe? no, hee will neuer doe it, but as Saint Peter ſayeth, hee hath taken vs for his owne people, to the ende we ſhould ſhewe forth his vertues, that hath called vs out of darkneſſe into his maruaylous light: and therefore, if we bee in the couenaunt of his grace, appointed to the inheritaunce of his glorie, it is impoſſible wee ſhoulde not feele the comforte of it, and knowe the height and breadth of his great mercie and grace. If there bee a barren and fruiteleſſe man, that knoweth nothing of all this, in whoſe eares the ſounde of the name of GOD hath neyther feare nor reuerence, and in whoſe heart his knowledge hath neither ioy nor gladneſſe, he is yet a ſtraunger from the church of God, and can not challendge anie parte or fellowſhippe of the Goſpell of Chriſte: for while hee can feele no greater pleaſure then of bodilie delight, his eye to ſee, his eare to heare, his mouth to taſte, his ſkinne to touche, why is not the oxe as good as hee? for theſe thinges are vnto the oxe as well as vnto him: or if honour, riches, authoritie, credite, fauour, be the thinges he loue moſt, and in which he hath greateſt comforte: what is he better then the paganes and infidels that were before him, in whom this deſire was as much, and this delight much more aboundinge then vnto vs? for wee, in reſpect of them are beggerly tenantes: and they in re- 1. Pet. 2. 9.

reſpect of vs were monarches of the whole worlde. If theſe things coulde make the houſe of God: the houſe of God were among the beaſtes of the fielde, or among ſauage people worſe then beaſtes, whoſe deſires, if they be our deſires, and their delightes, if they be our delights, we ſhalbe of them, and they of vs: but the houſe of God ſhalbe of neither of both: for in the houſe of God is this hope that we ſpeake of: a feeling (I ſay) of Gods glorie, in which we haue pleaſure more then in all the worlde. Let vs take an example of Paule in ſteede of manie, he proteſteth thus: I accompt all the world to be loſſe vnto mee: yea, I accompt it but as doung, to the ende I may winne Chriſte: haue thou this heart, and thou haſt peace, and thou haſt ſealed it, that thou art of the houſe of God: and this is it that the Apoſtle teacheth vs heere in theſe wordes: if we holde this reioycing of our hope ſtedfaſt vnto the ende.

Phil. 3. 8.

Another thinge heere to be learned, if wee will knowe our ſelues to bee this houſe and Church of God, is, that as we holde this hope, ſo we muſt hold it ſtedfaſt, and without wauering, vnto the end: for ſo the Apoſtle ſayth: Wee muſt haue ſtedfaſt aſſurance of our hope: he calleth it in the ſixt chapter, *A full perſuaſion of hope*. Sainct Paule calleth it, *His intentiue hope*, a hope, in which he ſhal neuer be fruſtrate. So that this aſſurance, and ful perſuaſion, is in a true and liuing hope, and it caſteth out miſtruſte and wauering, euen as fayth doth: for fayth & hope cannot be ſeparate, neither in nature nor propertie: but if you haue fayth, you haue hope: and as your fayth is, ſo is your hope: a ſure faith, a liuely hope: a wauering faith, a blinde hope: for our faith is a perſuation

Heb. 6. 11.
Phil. 1. 20.

ſuaſion of the loue of God in Chriſt, and our hope is an apprehenſion of the glory which by that loue is giuen to vs. It can not be that wee ſhould knowe the loue and grace of God, which is our faith, but we muſt knowe the fruit of his loue, that is, his glorie, & eternall life, which is our hope: if therfore we be ſure, god doeth loue vs in Ieſu Chriſt, we are alſo ſure, that god wil glorifie vs through Ieſu chriſt, & as our fayth reioyceth in Gods fauour, ſo our hope reioiceth in gods glorie: and as our faith is ſure that nothing ſhall ſeparate the loue of God from vs, ſo our hope longeth after the incorruptible inheritaunce which we feele and knowe is laid vp in heauen. So this conſtancie and boldnes of our hope, without wauering, laide vp in our breſtes, and crying ſtill within vs, *Come Lorde Ieſu*, this hope is our warraunt wee bee the houſe of God. And all this I ſpeake more plainely and in moe wordes, becauſe there are ſo many which eyther can not or will not vnderſtande it: for they conceyue no other thinge, whē we ſpeake of hope, but a deſire to haue a thing whereof we doubt, and if we aſke of them, whether they be ſure to be ſaued through Chriſte, they will aunſwere they can haue no aſſurance, for then how could they hope? thus they make them a hope of their owne, a newe hope which the Church of God knoweth not, a doubtfull deſire of a thinge they wiſhe, in ſteed of a preſent feeling of the thing they long for. But let vs be wiſe hearted, and knowe before the Lord (as the Apoſtle here plainely teacheth vs) that we be the houſe of God, if we holde the reioycing of our hope ſtedfaſt, and ſure vnto the end: and if ther be another people which haue caſt their

hope

hope from them, and taken in ſtead of it a new fancie, worldly minded men, which bring our worldlie ſpeache to meaſure the trueth of God, becauſe in worldlie things, we ſaye we hope of that which we cannot ſurely tel whether we ſhal haue or no: therfore to make alſo the hope of ſaluation, a deſire in vs, whereof we are vncertaine: if (I ſaye) there bee any ſuch people, let them boaſt they are the church yet we knowe they are not the Church, but an abſurde people: for let them aunſwere me but this one queſtion. I aſke of them whether they be ſure they are the Church of God or no? if they be not, ſure they be blinde leaders of the blinde: and ſhall we follow them who knowe not whether they goe? If they be ſure, doe they thinke the Church of God can periſh? if it cannot, the hope of it is ſure, and no man can come into it, but he muſt haue his portion in this aſſurance of hope. And al this I ſpeake not as though Gods children are euerie one, and alwayes in this aſſurance: for ſometime their faith is weake, and their hope is ſhadowed, that they might humble them ſelues vnder the hand of God, till they doe acknowledge their owne vnworthines: and hunger and thirſt after the righteouſnes of Chriſt: but in all their weakeneſſe they will confeſſe their ſinne, and ſay, they ought more aſſuredly to holde their hope: only this I ſay, and this the Apoſtle ſayth, this is the doctrine of the houſe of God, that they ought to holde the reioycing of their hope ſtedfaſt, and ſure vnto the ende: and this doctrine, that our hope is doubtfull, and can not haue anie aſſurance of the thing we hope for, this (I ſay) is not the doctrine of Chriſt, nor of the houſe that he hath built, but of

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ſome other, an Idols houſe, and houſe of idolaters, that either knowe not whether their God be faithfull and iuſt, or but a deceyuer: or whether themſelues ſhould beleeue his promiſes, or rather miſtruſt them. And thus farre of the Church as heere the Apoſtle hath deſcribed it.

Now, the third thing which we muſt here marke for our inſtruction, is perſeuerance: for ſo he ſaith: *Wee muſt holde our reioycinge continuall vnto the ende.* A moſte neceſſarie thinge, and ſuch as without which all our labour is loſt: but a thinge harde to atteine vnto, and full of difficultie: knowe it by the experience of it: for ſcarce one of a great manie doeth growe vp into feruencie of zeale, and ſo continueth vnto the ende. And therfore the more danger is vnto vs in this behalfe, the more watchefull we muſt be to auoyde the perill. Let vs firſt knowe it, and perſuade our ſelues in it, there is no pleaſing of God, but in this perſeuerance vnto the ende: for euen as the Prophete ſayeth, ſo wee ſhall finde it true: If the righteous man of an hundred yeare old ſhall forſake his righteouſneſſe, the Lorde will alſo forget all the righteouſneſſe that he hath done: and a moſt iuſt cauſe why our ſinnes ſhould bee imputed, if at anie time wee ſhould fainte and fall away: for hee that can meaſure his obedience to GOD by dayes and yeares, and accompteth times, howe longe hee will walke before the Lorde, hee is not worthie to bee reckoned amonge his ſeruauntes, nor to bee one of Gods children: for GOD is not as men are, nor his rewardes are as the rewardes of Princes: Hee meaſureth not his giftes, by ſuch ſkante accomptes of yeares, and monethes, and

times

times paſt, as though at laſt he could bee enuious at our proſperitie, but hee filleth his hande with bleſſing, and his loue with immortalitie, neythet is there any ende of his mercie: and if wee ſhall come to ſuch colde reckoning, to ſcore vp our yeres, and number our doings, like prentices or hired men, let vs go ſerue ſome god that againe ſcoreth vp his benefites, and with an euill eye looked vppon his louers: let vs worſhip with the papiſts, all their abhominations. Saint Cornellis, who can onely keepe vs from the falling ſickneſs. S. Apolline, who wil helpe vs of the toothache: or ſome other gods of the mounteines, or gods of the vallies, if thou haue ſuch a god, that can doe ſo little good, make thy bargaine thereafter, and ſerue him, by times and moments. But if thou ſerue the Lord God of hoſtes (whoſe mercie is ouer all his workes, and whoſe infinite goodneſſe doeth endure for euer) thou ſerueſt a bountifull Lorde, who giueth thee all things, and vpbraideth noue, and thou maieſt not be a nigardly ſeruant, to giue vnto him eyther thy hande or thy foote, but all is of him, and withall thou muſt ſerue him. Thou ſerueſt a Lorde, who will not chaunge his fauour towardes thee for euermore: and thou mayeſt not ſerue him by account of dayes, but to the laſt houre thou muſt euer be faithfull. A perfect God, a perfect ſeruant: an euerlaſtinge God, a perpetual ſeruaunt: if thou fall at the laſt, thou art fallen from him, and not he from thee, and thy condemnation is of thy ſelfe. Therefore our Sauiour Chriſt hath giuen vs a cleare warninge: that *Hee that ſetteth his hande to the plowe and looketh backewarde, hee is not meet for the kingdome of heauen*: but thus his promiſe

mise is vnto vs: *Hee that perseuereth vnto the ende, he shalbe safe:* and in this assurance Sainct Paule helde the reioycing of his hope: *I haue strouen a good strife.* Matth. 2. 2. Tim. 4. *I haue finished my course. I haue kept my faith. Now the crowne of righteousnesse onely is behinde, which hee will giue mee, who is the righteous iudge.* Euen so (dearely beloued) let vs be constant, let vs cast away the burthen that presseth vs downe, & this sin which so easily compasseth vs about, and let vs run with patience al out the race which is set before vs: so we shalbe like vnto our sauior christ, who for the ioy that was set before him, did despise the crosse, & is nowe the authour and finisher of our faith. The greatest enimie we haue to make vs stumble & fall, that we should not hold this constancie, and perseuerance vnto the end, is, our owne flesh. And if it may haue any rule in this worke, or if wee consult with it in these heauenly things, we are vndone, and all our labour is lost: for our flesh will like of nothing long. All delights must haue their change, & the greater the pleasure is, the nearer is satietie, in anie thing whatsoeuer appertaineth vnto the bodie. Wouldest thou neuer so faine sell thy selfe to seruc any thing, thou shalt finde nothing that will giue thee a perpetuall pleasure, to buy thy seruice: hunger and thirst are soone satisfied, the heauie eyelids is easily filled with sleepe, labour hath wearinesse, & rest is soone tedious: all play and pastime, which so many make the crowne & garland of their life, this also is dulnesse in a litle while, and this garland is as withered haye: an other thinge must come to take this vp, or rather then this should be still, we would neuer play whyle wee liued. Thus, as the night

doeth ouertake the day, and the day doeth driue away the night: ſo our worldlie pleaſures runne one after another, and the beſt of them all doe not endure long. Euen as Solomon ſayeth, The eye is not ſatiſfied with ſeeing, nor the eare with hearing: but be the tune neuer ſo ſweete, at laſt wee deſire another. This fleſhe and fleſhly minde, if we ſhal bring to our religion, can wee (thinke you) perſeuere in the profeſſion of it? Wee cannot: no more then the Cat of the mountaine can change her ſpots, or the black Moore can change his colour. If therfore we will holde this excellent vertue of perſeuerance vnto the end, let vs make a good beginning: euen that God (who changeth not) with his holy ſpirit which neuer forſaketh vs, may kindle our hearts with the loue of his trueth, which ſhall not be quenched for euermore. This it is I ſay: let this be our comming vnto the goſpel, in this preparatiō of our heart, that our heauenly Father, the God of all grace, may giue vs his ſpirit, that we may loue his truth vnto eternal life. This beginning ſhall haue ſtill increaſe, & haue at the laſt a perfect worke: but if this be not it, if the loue of God be not all we looke for, if ambition, authoritie, riches, praiſe of men: if any fleſhlie affectiō be with vs, when we haue our purpoſe, our worke is at an end. Or, if by occaſion the goſpell ſhall hinder this purpoſe, our religion is at an ende, fare well the Goſpel, Booke & all, we begin to ſinge a new maiſter, a new. But ô man, blind & fooliſh! What is thy glorie but in ſhame? and what is thy ſong but lamētations and mourninge and woe? Thou haſt gotten, in deed, a new maiſter, for thou haſt forſaken God, who is from the beginning, and ſerueſt the croked ſer-

Ecle. 1, 8.

ſerpente, who was an Apoſtata afore thee: and yet thou haſt no new maiſter, but whō before thou ſeruedſt in hypocriſie, him nuw thou ſerueſt in vanity, and he holdeth thee bound, euen as he wil himſelf.

Let vs take heede (dearelie beloued) and neuer be ouertakē of ſuch a ſhame. Let vs feele our hope, reioyce in it, loue the glorie that is ſet before vs, inlarge our heartes to comprehend immortalitie, and with all our ſoule ſerue the God of glorie. Let vs delight in his ſtatutes & iudgements, and make them our ſonges in the night ſeaſon: ſo wee ſhall knowe wee be the houſe of God: wee ſhall haue this perſeuerance, whereof I haue ſpoken, and wee ſhall not be confounded for euer. Now let vs pray, &c.

¶ The fifteenth Lecture, vpon the 7. & 9. 10. & 11. verſes.

7 *Wherefore, as the holie Ghoſt ſayth, To daye if yee ſhall heare his voyce:*

8 *Harden not your hearts, as in the prouocation, according to the day of the tentation in the wildernesse.*

9 *Where your fathers tempted me, proued me, and ſaw my workes fourtie yeares long.*

10 *Wherefore I was grieued with that generation, and ſaid, They erre euer in their heart, neither haue they knowen my wayes.*

11 *Therefore, I ſware in my wrath, if they ſhall enter into my reſt.*

WE haue hearde hitherto in this 3. chapter, howe the Apoſtle hath taught, that our ſauiour Chriſt is our only Prophet, faithfull in his worke, euen as Moſes was faithfull: yea much more honnourable then Moſes, as the

workeman is aboue the houſe: or the Sonne aboue the ſeruant: and this houſe which Chriſt hath built and in which hee reigneth, are euen wee our ſelues: if wee holde faſt what hee hath taught, and reioyce in the hope of it vnto the ende.

Now, he addeth another reaſon, taken of the Prophet Dauid, who in ſpirit ſpake thus of Chriſte: *To day, if you heare his voice, &c.* as by all circumſtances of the time and wordes doth manifeſtly appeare, & therefore let vs open our eares and heare this excellent Prophete, and neuer ſuffer his doctrine to fall vnto the ground: to this purpoſe, he alleadgeth this long ſentence of the prophet Dauid, and beginneth thus: *Wherefore, as the holy Ghoſt doeth ſay:* hee had before exhorted in his own wordes, he addeth nowe more weight by the authoritie of the prophet Dauid, to pricke them the more that were dul to learn: for howſoeuer they would otherwiſe haue made light account of the Apoſtles wordes: yet to haue deſpiſed the admonitiõ of ſo high a Prophet, it had bin intollerable, euen among them ſelues. And to the ende he might feare them yet more with their ſinne, if they would not heare, hee nameth not the prophet Dauid, whoſe words they knew wel inough but hee nameth the holy Ghoſt, who ſpake in the Prophet, that they might knowe, to refuſe it, were not to refuſe a man, but god, who ſpake by man vnto them: for this purpoſe he beginneth thus: *Wherefore the holy Ghoſt doeth ſay*: and let vs here learne, euen as the Hebrues ought to haue learned, with reuerence to heare and to obey the worde, (for it is not the word of man but of God, nor ſpoken by mã but by the holy Ghoſt.) So Saint Paule ſpeaking of

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the ſcripture, he giueth it this title of ſpeciall honor aboue all writings, that it is inſpired from God: and Saint Peter ſayeth, that propheſie is not of man or mans wiſedome, but the holie men of God ſpake as they were carried of the holi ghoſt. This muſt breed in vs a ſingular regard of the word of the Prophets, except we be exceeding blinde: for if I doe beleeue in my heart, as I confeſſe in my tongue, that God onely is wiſe, God onely is holie, God onely is our Lord, then I muſt needs acknowlege, that his word onely is my wiſedome, & my vnderſtanding before all people: his word is my warrant, of all pure, holy and blameleſſe religion. If I doe confeſſe that God onely hath immortalitie, and is in light that ſhineth for euermore, then muſt I needes alſo ſaye, as Peter ſayth, *All fleſh is graſſe, and the glorie of man is as the flowre of the fielde, the graſſe withereth, and the flowre vadeth: but the worde of the Lorde indureth for euer.* To be ſhort, if this be a commaundement vnto me, *Thou ſhalt haue none other Gods but me*: let me holde this as a comaundement from him, that I haue no worde of life but his, yea whatſoeuer I owe vnto him, in the thoughts of my minde, in the wordes of my mouth, in the workes of my handes, in all my life: If this be his worde, this muſt bee my teacher, and in obedience of it, I muſt doe all that I doe, make this accompt of the worde of GOD, or you make no accompt of it at all: and make not this accompt of any other thing, or elſe thou worthippeſt God and an idoll too. And conſider (I beſeech you) but this one thing, and marke it wel, that the ſcripture is thus called, *The worde of God*. There is no doubt, but the name of God is great ouer all the

2. Tim. 3.

2. Pet. 1.

1. Pet. 1.

Pſal. 11.

earth, and his name is praiſed from the ryſing of the ſun to the going down of the ſame, neither is there any creature, but it ſhewth forth his glorie, yet hath not god reſerued the ſound of his name to be called vpon in the name of any creature, but he hath giuē this onely to his word. We doe not ſay, The heauen of God, nor the earth of God, nor any thing in them vnder the name of God is notrd, notwithſtandinge they ſhewe forth his glorie: but the writings of the Apoſtles and Prophetes, by this name wee knowe them. *The worde of God*: why elſe? but that his wiſdome, his power, his glorie, his mercie, eſpeciallie, and aboue al things ſhineth in his worde: and therfore let vs perſuade our ſelues, that his maieſtie can not be ſo highlie offended in any abuſe of all his creatures, as when his worde is deſpiſed. When man ſawe not his eternall power & Godhead, which was manifeſt and might haue bin knowen, in the works of the creation of the worlde, yet God did ouerſee all their ignorances, and had pitie on them, he gaue them a better teſtimonie of his preſence, and made his worde knowen in the middes of them, that they might beleeue it, and be ſaued: which worde whoſoeuer ſhall deſpiſe, hee hath deſpiſed the power of God, by which he ſhould be ſaued, & is more guiltie before God, then paganes and infidels which neuer knewe him: neither can there bee anie other meane of ſaluation vnto him. To this effect (no doubt) the Apoſtle giueth this reuerend ſpeache to the propheſie: *The holy Ghoſt hath ſaide.*

Thus hauing prepared the people to heare and regard, he ſetteth downe the words of the prophet, as foloweth: *To day if you will heare his voice, harden not*

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your hearts, as in the bitter murmuring in the day of tentation in the wildernes, where your fathers, &c. To vnderſtand this exhortatiō well, we muſt ſee the whole purpoſe of the Pſalme. The prophet maketh this Pſalme, no doubt, as a preparation for the people in al their holy cōuocation, how to preſent themſelues before the Lord: after the ſame maner, in a good & laudable cuſtome, we vſe it nowe in the church in our ſeruice vnto God, beginninge with this pſalme, to ſtirre vs vp into feare & reuerence, and an earneſt deſire of the praiſe of God, *O come let vs ſing vnto the Lord, &c.* and becauſe our zeale toward god is faint, and hypocriſie hath infected the heartes of manie: therefore the prophet toucheth them neerer, that if they wil ſtand acceptable before God, delay not, nor be faint hearted, but euen ſpeedily and with a good courage, *To day if you will heare his voice harden not your heartes, &c.* And he rehearſed the examples of their fathers who tempted God, & fel in the wildernesſe, the feare of whoſe examples ſhould make vs wiſe. This being nowe the plaine meaninge of the prophet, you ſee how fitly this Scripture is alledged by the Apoſtle: as then the prophet cryed vnto them in their aſſemblies, *To day if you will heare his voice, &c.* that they might kepe holie their Sabaoth dayes, and bee holy in their aſſemblies before their God, to heare his worde with humilitie, and offer them ſelues in a holie obedience vnto it. So heere the Apoſtle, applyinge it vnto Chriſte, who then ſpake by his Prophetes, that his worde nowe might haue alſo the reuerence of his owne perſon, hee ſayth alſo to them: *To day, if you will heare his voice, harden not your heartes, &c.*

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o day. Now, touching the words that he ſayth, *To dayes* he meaneth al the time in which the goſpel is preached, teaching vs hereby, that ſo long as the word is preached, ſo long ſaluation is offered. In like ſenſe
or.6.2. Saint Paule exhorting the Corinthians, not to receyue the grace of God in vaine, alleadgeth this ſay-
.1. ing out of Eſaie: *I haue hearde thee in an acceptable time, and in the day of ſaluation haue I ſuccoured thee:* wherevnto he addeth: *Behold, nowe is the acceptable time, beholde nowe is the day of ſaluation:* plainely expounding this time & this day to be ſo long as the Goſpell is preached: by which we learne, how great a benefite it is to heare Chriſte preached: for then God offereth him ſelfe vnto vs, then hee ſtreteheth out his handes (as the prophet ſayth) to imbrace vs, then he calleth vs to come vnto him, then hee will accept vs, then is the time of ſaluation for vs: all his fauour, loue, mercie, goodnes, all his graces are laid out vnto vs: he hath opened the heauens, that wee might ſee, & ſhewed forth his glorie, that we might vnderſtand, and be no more vnbeleuing, but beleeuing. And what excuſe (trowe we) can we take vp, to bring before him, if this goſpel of grace, of peace of life, be preached vnto vs, & not regarded? Therefore, euen as the Apoſtle ſayth afterwarde, ſo let vs learne. While the Goſpell is preached it is ſtill called *To day*: hardé not your harts againſt it, through the deceites of ſinne. And this (I beſeech you) once againe to remember, that when the Goſpell is preached vnto vs, thé it is *To day*. Take away this word preached, which is the power of God to thy ſaluation, and what time art thou in? Sure in the night in which no man can worke: for this is the day, when

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his voice is hearde. Euen as the dayes of our life, they arise with the sunne, and goe downe againe with it: so the day of our saluation it springeth in the preaching of the Gospell, and it is shut vp again with the ceasing of that voice: and therfore the holie ghost sayth, when our Sauiour Christ doth come to Capernaum in the borders of Zabulon & Nephtalim: *The people that sate in darknesse sawe a great light, and to them that sate in the region and in the shadowe of death, light arose vp vnto them:* This light is the light of the sunne of righteousnes: how long so euer it shineth, so long shineth the acceptable time, and the day of health: nowe would I faine knowe, what auaile prayers for the dead: what helpeth sacrifices for them in purgatorie: is not this Sunne gone downe vpon them? is it not night with them, & they all haue made their beds in the dark? Haue they any more eares to heare: or ar they not as men dead long agoe? Howe then can yet their state bee changeable? Howe can they obteine grace, mercie, and peace, by our intercession? If they can, the Apostle sayth not true, that it is no longer *To day*, then while the Gospell is preached: Saint Paule saith not true, that now only is the *Acceptable time:* our Sauiour Christ deceiued vs, when he saide, *The night commeth in which no man can work:* but this was the enuie of the diuell, to bringe vs in a fooles paradise of prayer when we be gone, that wee might not regarde the God of glorie while he offered eternal life vnto vs. And for the Saincts that are dissolued, & be with Christ, they shalbe witnesses against vs, of our madnesse, which esteemed them as tormented soules of purgatorie: and other whom God hath ta- Matt. 4.

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ken away in his anger, to make them dye in their ſinnes, when we fill their handes with our fooliſhe prayers, we ioine with them in rebellió againſt god: but their tormentes can not bee healed with medicines, and therfore as an vnprofitable & euill thing, ſo let it goe: let the dark fancies of dead men alone and let vs doe our duetie one to another, in all prayers and workes and loue, nowe in this time, while we may doe good, and while the day is yet vpon vs.

Now further, where it is ſaid: *If you will heare his voice*, we learne by warrant of the holy Apoſtle, that our Sauiour Chriſt was euer the prophete of his church in vertue and power of his ſpirit, euen from the beginning, as well as in nature and ſubſtance of manhood, after he was borne of the virgin Marie: So the Apoſtle afterwarde againe ſaieth of the pro-
1p.12.26 phetes times, *That the voice of Chriſte did ſhake the earth then:* and in all the diſobedience of the people of Iſrael, in the wilderneſſe. Saint Paule ſayeth:
1or.10. *They tempted Chriſt*: as noting him to be their guide and leader in their deſert wayes. And this is the true acknowledgement of our Sauiour Chriſt, to be the lambe killed from the beginning of the worlde: to confeſſe that he is, and euer was, the mediatour and redeemer of his church, and the welbeloued ſonne of his father, & the prophet for euer, whom he had ordeined for his people: all which when wee ſhall beleeue, then wee ſhall boldely ſaye, as this Apoſtle
1p.13.8. ſayeth: *Ieſus Chriſt to day, and yeſterday, hee is the ſame: and the ſame abideth for euermore*: the ſame prophet, the ſame fayth, the ſame hope, the ſame God, euen as we confeſſe one, & the ſame catholike church. As our fathers were ſaued, ſo are we: and

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at this day we beleeue, not onely as Paule and Peter did beleeue, but we walke in the steps of that faith: which was first in our father Abraham: yea, and in all Patriarches before him, as wee haue all had but one heauenlie maister. And whatsoeuer outwarde ceremonies God hath ordeined, accordinge to the diuersitie of times, they were euer appointed to bee scholemaisters to leade men vnto Christe, in whom onely God was well pleased, and without whom there is no saluation. And herein the singular loue of God to vs hath appeared: and these dayes of the Gospell preached, are aboue all other blessed dayes: because this Sauior hath shewed him selfe vnto vs, and hath bin in the middes of vs, flesh of our flesh, and bone of our bones, and we haue seene his glorie as the glorie of the onelie begotten Son of God: and he hath reuealed vnto vs the cleare and shining way of this saluation more openly then euer before; and therefore let vs heare the admonition: *To daye if you will heare his voice, harden not your hearts.*

And heere that hee sayth: *Harden not your hearts*, wee see howe great a sinne we commit, in not harkeninge to the voice of GOD, wee harden our heartes and couer them as with a coueringe of brawne, that they may not bee mollified with the grace of GOD: for the worde of God is liuinge, and more sharpe then a two edged sworde, and entereth to the diuision of the soule and the spirite: neither is it possible to keepe it out, but as a sworde, so it will pearce our hearte, except we haue made it hard as flinte. And as hee sayeth: *Doe not you harden your owne heartes*, so let vs persuade our selues, our sinne is our owne, and we haue done it, we may not

excuse

excuſe our ſelues, as the manner of ſome is, and ſay our heartes are hardened whether we wil or no: and who can doe withall? True it is, and the Prophet ſayth it: *We haue of our ſelues ſtonie heartes, and all the imaginations of them are euill, euen from our youth*: ſo that all men, father and children, may ſay alike: we know that in vs (that is in our fleſh) there dwelleth no goodnes, but whatſoeuer the corruption of our nature is, be it neuer ſo great, yet our fault is neuer the leſſe, no more then if we had an Angels nature, which willingly and wittingly wee would peruert: for vnto our corrupt nature, we bring of our ſelues a peruerſe will, which did corrupt the Angels nature, and made them fall from God: ſo lay no more thy fault on thy nature, for thy will is ſet to worke iniquitie, with all delight to doe euill. We wiſhe to bring our ill purpoſes to paſſe, wee reioyce, wee are glad, it is the thing we would haue: wee will not heare anie other call: wee bid farewell to all, whatſoeuer would turne vs from our ſinne. The corruption which we haue, our pleaſure is in it: and all the goodnes which we want, we care not for it: but our will is after our worke, and as we are, ſo we like our ſelues beſt: if there be any wicked and diſſolute man, that denieth this, either hee hath taught his tougne to lie, or a ſeduced heart hath deceiued him: for let him ſpeake that can, the theefe that ſtealeth, the adulterer that defileth his bodie, the enuious man that ſpeaketh euill, the beaſtlie man that murdereth another, the blaſphemous tongue, the rebellious hande: which of theſe is not thruſt forewarde of his owne will? or who euer that mourned and wept, that faſted and prayed not to be led into tentati-

Gen. 11. 19.
Ier. 6. 26.
Gen. 8. 21.

ration, hath bin giuen ouer to so shamefull sinnes? No, no, if God make vs once mourne vnder the bodie of sinne, the grace of Christe is offered to the broken and contrite heart, and sinne reigneth not in vs, but because we delight in it: let vs hearken therefore to this admonition: *To day if you will heare his voice, hearden not your hearts.* It followeth: *As in the bitter murmuring, as in the day of tentation in the wildernes, where your fathers tempted me, proued me and saw my workes fourtie yeeres.* This example of their fathers rebellion, is wel alledged, both to moue them the more to take heede by their fathers example, and because they were a people exceedinglie holden whith an opinion of their fathers, that they shoulde yet remember their fathers were but men, and they should not followe them in their sinne and wickednesse. The storie which the prophet especially meaneth, is written in the 17. of Exodus, where Moses sheweth how the people murmured in Rephidim, for wante of water: for then Moses gaue these verie names to the place, and called it, *Bitter murmuring*, because they stroue bitterly, and contended against Moses: and he called it tentation, because they ceassed to put their trust in God, and rebelled for want of water. So by the names it is plaine, what storie is ment: and we haue in it to learne, first howe great a crime it is to resist the minister of God: for the name of that sinne, god hath giuen vnto the place for a perpetuall remembrance, what the punishment of it hath bin: and againe, what it is to fall from our hope that we haue in gods prouidence, to mistrust him, to feare that he will faile vs: for this is to tempt God: with which

sinne

sinne howe highlie he is displeased, the name of the place to this day beareth witnes: which Moses for that cause called tentation. And here againe, let vs learne, howe, and in what case, we may giue names vnto places, and that is, when the remembrance of the name, is a putting vs in minde of some speciall worke of God towarde vs: as in remembrance of the excellent vision that God gaue Iacob, hee caled
Gen.28.19. the place Bethel. When God gaue to Abraham the life of Isaak his sonne, and saued him from sacrifi-
Gen.22.14. cing, Abraham called the place Iehouah Iireh. Likewise, in remembrance of Gods punishments, when he diuided the poeples tongues, he called the
Gen.11. name of the place Babel. When God destroyed from heauen, the hoast of Israel with fire, for remem-
Num.11.4 brance of the punishment, they named the place Taberah. Manie such examples are in the Scripture, good and profitable for vs to followe, if we had hearts that feared God, and had comfort in the remembraunce of all his workes: but wee haue leaft that good worke of our forefathers, and as time corrupteth all things, so it hath here corrupted our maners. In deede we giue names still vnto places, but not now for any conscience toward God, the better to remember his goodnesse towardes vs: but wee erecte thereby monumentes to our fleshe, and make shrines of pride. We do (I am afraide) as the
Psal.49.11. prophet Dauid laith: *the wicked doe think their houses & their habitations shall continue for euer, and call their landes by their names*. We swell with vanitie, and are puffed vp with pride: and in this hautinesse of heart we giue names vnto our houses: this boastinge is not good: and of such high minded men the Pro-

phet

phet saith: *They shall lie like sheepe in their graues, and death shall deuoure them*: yea, and all their pompe with them: of this let vs beware, for it is a sinne that cleaueth fast vnto vs, and we are easilie led with it: otherwise, if God giue vs humble hartes, & mindes in the naming of our houses after our owne names, or after other, there is no hurt at all.

Now, where it is said: *They tempted God, and prouoked him in the wildernesse, where they sawe his workes fourty yeares*: we must knowe the wildernesse was a terrible and fearful place, full of temptations, where the people alwayes wanted, sometime meate, sometime drink, in feare of enimies, in feare of serpents, in much affliction: but what of this? yet if they tempt God, they are rebellious against God. For he that made the wildernesse, and all the terrour of it, is not his power ouer it, to saue his saincles? No place, no man, no terror, must ouerthrow our hope in Gods prouidence: or, if it doe, we tempt God, and prouoke him against vs, therfore Dauid said: *though I walked through the vallie of the shadowe of death, yet I would not feare, because thou art with me*. And let vs neuer deceiue our selues, for if wee be not as Dauid was, to trust still in God, yea, though he seemed to kill vs: Surely, let our dayes be neuer so peaceable, yet euery occasion will make vs fall from God. Salomon saith: *if we faint in the day of aduersitie, our strength was neuer great*: and if with the Israelites we would murmur in the wildernesse, with the Israelites wee would also rebell euen in the lande of Canaan: for they were no more obedient when they had peace, when their lande flowed with milke and honie, then when they were in the solitarie desert.

Psal.23.4.

Prou.24.1

And

And let vs not looke vppon our fathers example, but looke vpon our ſelues this day: doeth this peace of the goſpell make vs more thankfull, or more deſirouſlie to giue vs our ſelues to be ſeruantes of the Lord, then we were before, when wee felt the priſon houſes & whoat fires of idolatrie? the Lord knoweth, and he iudgeth: and we are wiſe, if our heartes be ſettled, for no cauſe at all to leaue our obedience to God: then we may be bolde and ſay with Iob: If
b.6.8. he will kil vs, let him not ſpare: for we haue not denied the wordes of the holie one, let it come that he ſendeth. Neither the wildernes, nor fierie ſerpents, nor yet the fruitfull vines and pleaſant ſpringes of the lande of Canaan, ſhall ſeparate betweene God and vs. And here that God ſayeth, he did xl. yeres ſhew his works vnto them, he meaneth both Manna, with which he fed them from heauen, and their continuall leading with the pillour of cloude, and pillour of fire, and all other miracles which hee did before them: wherein appeareth the long ſuffering of God, and as Paule ſayth: *The riches of his bountifulnes & great patience*,
m.2.4. which is not ouercome with our ſinnes, but he once promiſed it vnto Abraham, to giue a lande vnto them: and all the rebellion of his children, could neuer falſifie his promiſe. This ought to ſtrengthen our faith to the forgiuenes of our ſinnes: we haue a couenaunt of God, greater and better then that made with Abraham: euen a couenant made in his onely begotten Son, through whom he hath ſaide, he is well pleaſed with vs, and will remember our ſinnes nor our iniquities anie more. And let vs not feare, neither the greatneſſe of our ſinne, nor the craftines of our enimie, but in a

repen-

repenting and faithfull heart, truſt vnto his promiſe that can not chaunge his grace, nor repente him of his mercie for euer. And yet, that we ſhould not be here ſecure, and commit ſinne without regarde, as men that carrie away the grace of God to wantonneſſe, thinking any outward calling to be warraunt enough of our election. To take away the groſſe opinion, and make vs ſearch better, whether we be the children of the couenaunt, or no, therefore he addeth, that hee was angrie with this generation, and ſayde: *It is a people that doe erre in their hearte, for they haue not knowen my wayes, &c.* teſtifying by this threatning, that his promiſes were not to them onely in their birth, that they were the children of Iſrael, but much more in this: if they walked in the ſteppes of the fayth of Abraham. So all we this day ſaluation is promiſed vnto vs in Ieſu Chriſte, in a holie couenaunt, which ſhall neuer bee broken; but GOD will make all our enimies our footſtoole, and will ſurely take vs into his glorie. But let vs be wiſe, to ſee whether the couenant is made with vs, nor no: for, as not all that were borne of Abraham, were the children of Abraham: ſo, not all that profeſſe the Goſpell, ſhall haue the ſaluation of the Goſpell: for there are manie drunkardes, gluttons, adulterers, couetous men, blaſphemers, lyers, contentious perſons, and ſuch other, which ſhal neuer enter into the kingdome of Heauen: yet will they boaſt of the Goſpell of Chriſt: but he that dyeth with Chriſt, and is buried with him, touching the olde man, and as Chriſt is riſen from the dead: ſo by the ſpirite of Chriſte, hee that ryſeth

vp into newneſſe of life, with him this couenaunt is made, and with none other: and he ſhalbe iuſtified by his faith, when the ſinnes of the wicked ſhal fall vpon them. Further, in this threatening, we haue to marke firſt the cauſe, euen the peoples ſin, which the Prophet ſetteth out thus: *It is a people that doe erre in their hearts, for they haue not knowen my wayes.* This is the beginning of all euill, to leaue the ordinances of God, and walke in our owne imaginations: and this is onely follie, to forſake the worde of God, the fountaine of all wiſedome, and to followe our owne inuentions, which are vaine & fruitleſſe. So Moſes vpbraideth the people, when they obeyed no longer Gods ordinances, to doe them: but made newe lawes vnto them ſelues, to liue by. They are
32.28. (ſaith he) a nation voide of eoũſell, neither is there any vnderſtanding in them: by this we know what they are, what wiſedome and counſell is in them, that take away the worde of God, and teache their owne traditions. It is a plaine ſentence, *They erre in their heartes, for they haue not knowen my wayes:* So we may boldly ſay, It is a fooliſhe people, an ignoraunt people, a people full of blindneſſe and ſinne, whoſoeuer walke in their owne imaginations: for they haue forſaken the wayes of God, and nowe, what wiſedome can there be in them? And marke that he ſaith, *They erre in their hearts:* notinge what ſtudie is in them, & howe full they are of thoughts and cogitations what to deuiſe, euer muſinge, euer inuenting, and neuer the better, no quietneſſe is with in vs. So that we are ſure, our owne traditions, the more we followe them, our owne fooliſhneſſe doeth the more vexe and diſquiet vs: and wee doe no-

nothing elſe, but waſte penſiue dayes, and heauie nightes ſtudying with our ſelues howe we may periſhe. If thou doubt of this, whoſoeuer thou art, heare the worde of the Lord: *They erre in their hart, for they haue not knowen my wayes:* if thou heareſt it, & knoweſt it, leaue off their woful wayes, who ſeke tradition, and erre in their heartes, and haue no peace: and followe the worde of God, which onelie giueth light and ſecuritie vnto vs.

An other thing in this threatninge is, that God ſweareth, *They ſhall not enter into his reſte.* This oth is to perſuade vs, that with a conſtant purpoſe, God is iuſt, euen as hee is mercifull: and let vs not flatter our ſelues in vaine hope to eſcape his anger, while wee will needes walke ſtill in our ſinnes, for in iuſtice and iudgement, the glorie of GOD ſhineth: and no more then he can breake his promiſe of loue and mercie, made with his Saincte: no more will hee defile his couenaunt, in which hee hath threatened the rebellious people: but hee will ſurely recompence their ſinnes into their boſome, and his anger ſhall conſume them. Therefore to theſe alſo hath hee ſworne, and hee will not repent him: *They that haue not knowen his wayes, they ſhall neuer enter into his reaſt:* Of this reſt wee ſhall haue occaſion to ſpeake more heereafter. Nowe lett vs praye, that GOD for his Sonnes ſake would prepare our heartes to the diligent hearinge of his voice, that wee may not bee deſpiſers, as our forefathers haue bene, whom GOD threatened in his heauie diſpleaſure, and hath ſhewed his iudgementes towardes them, euen as hee woulde: but lett vs bee as his ſheepe, that doe heare his voice,

that his word may be in our hearts, a ſeede of regeneration, by which wee may be borne a newe, into holineſſe and righteouſneſſe, to glorifie him that is our God for euer: &c.

¶ *The ſixteenth Lecture, vpon* the 12. 13. & 14. verſes.

12 *Take heede brethren, leſt at any time there be in any of you an euil heart, and vnfaithfull, to depart away from the liuing God.*

13 *But exhorte one another daylie, while it is called, To day: leſt any of you bee hardened through the deceitfulneſſe of ſinne.*

14 *For we ar made partakers of Chriſt, if we kepe ſure vnto the end, that beginning, wherwith we ar vpholden.*

IN theſe wordes, the Apoſtle beginneth more particularlie to handle the former words of the Prophet, and ſo to amplifie his exhortation, that in no wiſe the Hebrues ſhould forget to heare and to obey Chriſt their onely Prophete: and firſt of all, in this that the Prophet ſayeth, *To day*: by which the Apoſtle gathereth, that wee muſt not neglect this time of our calling, but when the voice of the Lord is heard, then we muſt ſhewe our obedience: for it is not meet that he ſhould ſpeake, and we ſhould be deafe, nor he ſhould call to day, and we to make anſwere we will come to morrowe: ſuch looſe regard of the worde of the liuinge God, becommeth not thoſe that are his Saincte, neither doeth our Sauiour Chriſt ſo teach vs him ſelfe, when he ſayeth ſo many times: *He that hath eares to heare let him heare*, therefore when the Lord openeth his mouth, let vs

erect our eares: and in the day that he doth teache, let vs learne in the ſame, and glorifie GOD in his goodnes: this is the plain meaning of the Apoſtle in theſe words of the twelfth and thirteenth verſes: *Take heed, brethren, leſt at any time there be in any of you an euil heart and vnfaithful, to depart from the liuing God: but exhort one another daily, while it is yet called To day, leſt any of you be hardened with the deceitfulneſſe of ſinne.* Beſide this generall doctrine in the wordes of the Apoſtle, we haue manie thinges profitable to note. Firſte, that here againe he calleth them by the name of *Brethren*, he ſheweth a great affection of brotherlie loue toward them: for there is no doubt but he was free from flattering wordes, and of the aboundance of his hearte his mouth did ſpeake, ſo that this teſtimonie of his good will, had great weight to allure the Hebrues the more willingly to heare him. And wee muſt learne a verie good leſſon, with what care, and loue, & earneſt deſire we muſt doe all thinges to our neighbour. Wee muſt not, as in other thinges, where wee care not greatly whether they come to paſſe or no, ſo vſe our exhortations and admonitions to our brethren, but what we aduiſe them or ſpeak vnto them touching the feare of God, we muſt haue all our heart bent to do them good: no care, nor deſire ought to be greater in vs, then this, that by ſome meanes wee might doe them good. This affection the Apoſtle ſheweth when he calleth them *Brethren*: and we that this day preache vnto you when we ſay, dearely beloued, or louing brethren, or vſe ſuch like names, by which we call you, either we haue this earneſt affection to winne you vnto Chriſt: or elſe, in the pulpit alſo we

haue learned to dissemble. I note this nowe both to stirre vp my self, and to admonish other; for I heare dailie such louing names of the people in the preachers mouthes, and I pray God, as much louing affection may be in their heartes vnto them.

An other thinge in these wordes of the Apostle taught vs, is this: what the cause is why all the day long the Lorde speaketh vnto vs, and few regard it: and the cause is an vnbeleeuing heart, therefore the Apostle sayeth; *Take heede there bee not in any of you an euill and vnbeleeuing hearte to fall away from the liuing God:* which wordes he addeth as a declaration of the former words of the Prophet, where he saith: *It is a people that doe erre in their heartes, for they haue not knowen my wayes:* here we must first see where is the roote and fountaine of our sinne, which is not farre of from euery one of vs, in the East or West, or endes of the worlde, but it springeth vp & is nourished in our owne heartes, and whatsoeuer is euill in vs, here it hath his fountaine: in which we know first our sinne is our own, and of our selues it riseth: accuse not, neither this not that, but humble thy selfe, and confesse thy sin which is bred within thee.

It is true, we haue many tentations, but we could not bee ouercome of them, if the corruption of sin were not within vs: for our Sauiour Christ was also tempted, yet he sinned not, & the cause was when the prince of this worlde came vnto him, he founde nothing in him: if it were so in vs, all temptations should be in vaine: but we, because we are borne in sinne, and no goodnesse dwelleth in our flesh, therefore we are streight carried as wee most desire, and our own concupiscence giueth strength to our tentan-

tations. And againe, here wee ſee, as our heart is a roote of ſinne: ſo there is no ſinne but cómeth from the heart: if thy heart accuſe thee not, bee of good comfort, thy ſinnes are aboliſhed: if thy heart condemne thee, mocke not thy ſelfe, for thy ſinne abideth. Our Sauiour Chriſt ſaith: *The things come not from without which doe defile a man, but they doe proceede from the heart that is within: for out of the hearte come euill thoughtes, murders, adulteries, fornications, theftes, falſe witneſſe, ſlaunders, & all ſuch things as defile a man.* A notable ſentence, & full of godly comfort in all our life: for when I ſee ſo many men vexed in minde, this way or that way, ſome vow pilgrimages, ſome obſeruation of dayes, ſome abſteine from meates, ſome one thing, ſome another: in this wauering of many, my hope is ſtedfaſte, I feare not meat, drink, day, time, place, perſon: for all this ſerueth me, and I ſerue the Lorde, before whom when my heart is ſetled in loue & obedience, al the world beſide can not defile me. Let vs therefore take good heed of this, & we take good heed to the ſafeſt tower of defence that we haue in all our life: take heede of thy heart, for if it accuſe thee, it will kill thee: if it be on thy ſide, let the heauens fall, yet the ruines of it ſhall not make thee afraide: let thy aduerſaries be who thy will, let their counſel be neuer ſo ſubtile, & thy deſtruction that is conſpired neuer ſo cruell: yet if thy heart ſhalbe faithful, thine enimies ſhall feare more then thou, & they ſhalbeaſhamed more then thou: for innocencie aſsiſteth thee, which is ſtrengthened with the arme of God, and is not vanquiſhed of a vaine man. Let vs followe then the calling of the Apoſtle, and let vs regarde well our heartes.

Matth.

Now,

Now, as this is the ſafetie of thy life, to haue thy heart cleane, ſo marke theſe wordes of the Apoſtle, and he will teach thee how to haue thy hart cleane: *Let there not be in any* (ſaith he) *an euill heart of infidelitie*. Infidelitie is it which maketh thy hart abound in euill, and if by any meanes it can gett roume to lodge within thee, thy hart is taken, and imagineth from henceforth all miſchiefe. When our Sauiour Chriſte ſo many times reproueth ſundrie ſortes of men, he maketh this as a generall fault of all, That they are vnfaithfull, and ſlowe to beleeue. When S. Paule condemneth them as reprobate men, which doe neuer ſee the light of the Goſpell, hee maketh this the cauſe of their ſinne, that the God of this world hath blinded the eyes of their vnbeleeuinge heart. And if we will be free from ſo great a plague, let vs follow this counſell of the Apoſtle, that there be not in vs vnbeleeuing heartes. Let vs be, as our Sauior Chriſt teacheth Thomas to be, not vnfaithfull but faithfull. Whatſoeuer is ſpoken in the word of trueth, let it haue within vs a ſure perſuaſion. If God ſay, he will be our defence, and our exceedinge great rewarde: let vs beleeue the aſſurance of his promiſe, and knowe he will not leaue his Saincts, neither yet forſake them. If God haue promiſed eternall life to thoſe that walke faithfully before him, let vs beleeue his word: that a thouſand thouſande, and ten thouſand thouſand yeres before him haue none account: neither yet any time, which can be expired at the laſt: but aboue all time, in immortalitie he hath eſtabliſhed a dwellinge for his Saincts. If God haue threatened eternall fire, to conſume & deuour his enimies: let neuer our hearts doubt

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doubt or wauer through the temptations of the diuell, but let vs acknowledge it in a certaine trueth, and beleeue it, as if we hearde, euen nowe, the fearfull voice to sounde: *Goe ye cursed into eternall fire.* With such a beleeuing heart, let me foresee the latter ende, and I shal not sinne for euer. But take now this feare away of those last iudgementes, and bring a wauering hart to gods promises, and the sentence is pronounced ouer thee: because thou hast not beleeued trueth, thou shalt erre in thine heart, and beleeue lyes, til vanitie wast away thy yeares, and thou fall into the destruction which thou shalt feele, before thou canst beleeue that it is prepared. And let vs not ouely beleeue these last thinges, of which last of all, men must haue experience: but in all things howe incident into our life. Let vs not bee harde hearted, but beleeue the trueth, what it speaketh into vs. If Paule say, *The glorie of the wicked is to their shame:* let vs yet while we haue time, beleue it, and cast out such ambitious desires, as most assured-ly shall bring confusion. If Paule saye: *They that will be riche, they fall into tentations, and into snares and into many foolish and hurtful desires, which drowne men in perdition and destruction:* why doe we not beleeue it? and why make wee not our affections as straunge from couetousnesse, as we wishe to be fart off from death, and from the graue? If our Sauiour Christ say: *If you loue me, keepe my commandements:* who hath bewitched vs, that we should not beleeue the trueth? what meane we to liue in all excesse of sinne, and poure out our selues into riot, and yet still say, we loue the Lord? Surely (dearely beloued) one cause is of all: an vnbeleeuing heart hath seduced

Phil. 3. 19.

1. Tim. 6.

Iohn. 14. 1

vs.

vs. We thinke we eate of the ſecret Manna, when in deede we feed of aſſhes. We can not ſee, that god reſiſteth the proude, his iudgementes are high aboue our reach, and therefore wee will ſet vp our owne praiſe, and ſtriue for honour, euen vnto death, and we feare not the ſhame that wee can not ſee. We know not what the kingdome of heauen is, neither can we knowe: for our eye can not ſee it, our eare can nor heare it, our hart can not cõprehend it, neither hath the ſpirit of God reuealed it vnto vs. And when infidelitie hath thus couered vs, it is no maruell, though we heare in vaine: *It is eaſier for a Camell to creepe through a needels eye, then for a rich man to enter into the kingdome of heauen*: for wee can not feare, where we thinke there is no daunger: we can not hope, where we looke for no goodnes: promiſes and threatnings are but blaſtes of wiud, where infidelitie hath taken away our wiſedome: let vs nowe looke into our ſelues, and ſearche our hearte and reines, whether we ſtande in faith or no: for behold, this knowe, and the ſpirit witneſſeth it: there is no ambitious minde aſpiringe to honour, no vncleane and filthie concupiſcence of adulterie, no couetous deſires of Golde and Siluer, no ſinfull delightes of worldlie minded men, no fallinge from God, for theſe corruptible and vaine thinges, but infidelitie is both roote and braunche, the beginninge and endinge: an vnfaithfull hearte cauſeth all in all: and let faith but dwell within thee, to beleeue the word of trueth: knowe there is glorie, and honour, and immortalitie, and eternall life to thoſe that patientlie ſeeke the Lorde: and indignation, and wrath, and tribulation, and anguiſhe vppon the ſoule of

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enerie man that doeth euill. Knowe that the world is vanitie, and all fleſhe is graſſe: that righteouſneſſe is perfect bleſſinge, and the feare of God is happineſſe: beleeue this, as thou beleeueſt thine eyes to ſee the light of the Sunne, or to diſcerne the darknes of the night, & thou ſhalt neuer fall: were thy tentations neuer ſo many, thou ſhalt ouercome them, till the diuell him ſelfe doe flie from thee: let vs therefore praye, and pray continuallie, euen as the Apoſtles prayed: *O Lord, increaſe our faith.*

The wordes following here, *In falling away from the liuing God:* they ſhewe both what it is to be vnfaithful, and what worke it hath in vs. For to doubt when the Lorde hath ſpoken, or miſtruſt what hee hath promiſed, it is to fal away from him: and when we begin in hearte to wauer, and call into queſtion, whether his word ſhalbe perfourmed, or no, we lay our ſelues open to the aſſaultes of ſinne, & ſoone fall away from the liuing God, to our own vanitie. And this generall rule, that infidelitie maketh vs fall frō God, we muſt particularlie applie to all the workes of our life, that wee bee not hardned (as the Apoſtle ſaieth) with the deceit of ſinne. If I fall into daunger, and miſtruſt Gods prouidence, and ſeeke worldly meanes and vnlawful helpe of man for my deliuerance, the prophet Ieremie curſeth this infidelitie, and ſaieth: wee withdrawe our hearts from the lord. If in maintenāce of our cōmon wealth we ſeeke only policies, & doe that which is wiſeſt with natural mē: the Prophet Eſay crieth woe vnto ſuch, for they fall away from God, they looke not (ſayth he) vnto the holy one of Iſrael, nor ſeeke vnto the lord. If I vſe lying words, or any deceit, in buying & ſel-

Iere. 17. 5.

Eſai. 31.

ſelling, thinking ſo to wax riche: I am a lying mer-
chaunt that am fallen from God: and as Solomon
20.20.17. ſayth: *The bread of deceit ſhalbe ſweete but for a while, and then my mouth ſhalbe filled with grauell*: and ther-
fore that we may not at laſt be aſhamed, & be guil-
tie of this great ſinne, to forſake the liuing God, let
vs take heede there bee not in any of vs an euill
hearte of infidelitie.

It followeth nowe: *But exhort one another dailie, while it is yet called to day.* As before the Apoſtle
taught vs to beware of the ſinne, ſo like a wiſe tea-
cher he telleth vs here, howe we ſhall doe it, that is,
by daily exhorting one another. So Sainct Paule,
when he would perſuade the Theſſalonians to walk
The.5.11. as children of the light, and as in the day time: hee
ſetteth out this rule vnto them, *Exhorte one another, edifie one another*: and this is the diſcharge of that
ui.19.17. great commaundement: *Loue thy neighbour as thy ſelfe*: as appeareth by the lawe that is written: *Thou ſhalt not hate thy brother from thine heart, but thou ſhalt reproue him, and ſuffer him not to ſinne.* Thus the Lord
hath ordeyned, and this duetie hee will aſke at our
hands, in which he will iuſtifie vs, or elſe condemne
2.5..20. vs. Saint Iames ſayeth: *Hee that conuerteth a ſinner from going aſtray, let him knowe it, he ſhall ſaue a ſoule from death, and ſhall couer a multitude of ſinnes.* Salo-
.11.30. mon ſayeth: *The fruite of the righteous is as a tree of life, and he that winneth ſoules, is wiſe.* And the Pro-
phet Daniel in cleare and abſolute wordes ſpeaketh
.12.3. plainly: *They that be wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſ-
neſſe, ſhall ſhine as the ſtarres for euer and euer.* This
duetie, I confeſſe, is chiefflie the Miniſters, then the
Magi-

Magiſtrates, then the Fathers and Maiſters, who are al according to their calling guiltie of bloud, if men periſhe in their gouernement for want of inſtruction: but yet, this duetie is alſo common to all, and none excepted: we ought all to edifie and exhort one another. There is no excuſe of ignorance: there is none ſo ſimple, but hath learned the royall lawe: *Thou ſhalt loue the Lord thy God with all thy heart, & with all thy ſoule, And thou ſhalt loue thy neighbour as thy ſelfe.* In breach of this duetie, who is ſo ſimple, but he can ſometime eſpie the ſinne of his brother? In this, let him exhort him after his ſkil: for though he haue receyued but one talent, yet muſt he occupie that, elſe he ſhalbe condemned for a wicked and a faithleſſe ſeruaunt. Looke therefore vnto this, and watch euerie one ouer his brother, that he may confirme him in the grace of Chriſt. Wee haue often meetings for the comfort of our life, and manie brotherlie feaſtings are among vs: Take heede we drinke not our wines in carued bolles, and haue ſweete muſicke at our tables, and none of vs (as the Prophet ſayeth) remember the affliction of Ioſeph, Amos. 6
that is (I meane) and none of vs care for the adulterie, drunkeneſſe, gluttonie, blaſphemie of his brethren: for if our meetings be ſuch, our comfort of our meetinge will ſoone bee at an ende, and our laſt mirth will be in heauineſſe.

And heere we muſt marke, when this duetie of mutual exhortation is required: the Apoſtle addeth, *While it is yet called to day*: this is (as I tolde you before) while yet life and forgiueneſſe is offered vnto vs through the preaching of the Goſpell: this is to ſtirre vs vp, not to neglect the time of our calling: ſo

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the Prophete Esay, *Seeke* (sayeth he) *the Lord while he may be founde, call ye vpon him, while hee is neare.* We haue all our times in which we are called to repétance: if we neglect them, we shal not haue them againe, though wee sought them with teares. The day was past with the riche man to call vnto Abraham, for Lazarus to helpe him, when they were both dead: the daye was, when Lazarus lay at his gate despised of him. The day was past with Pharaoh, when hee was in the red Sea: the daye was, while Moses and Aaron wrought such miracles in his sight. This day was past with Iudas, when the diuell was nowe entered into him: the day was before, when Christ reproued him of his wicked purpose. The daye is with vs, while yet wee feele our heartes flexible, and our conscience is touched with the feare of God: the day is past when at the last, our heartes sinke downe into infidelitie, and we can no more bee soarie for sinne: therefore while time is, and wee bee yet sure it is the day of health, let vs regarde it, and take hold of it, as it commeth: for whé it is gone, it is past recouerie: and behind there is no handfast to pull it back againe.

It foloweth: *Least anie of you be hardened with the deceit of sin:* we see here how we be caried into euil, that is, by craftines, & by deceit of sinne. Sinne neuer appeareth in her owne countenance, no more then the diuell sheweth him selfe in his own shape; but as he is a lyar from the beginning, so all his doings are deceyuable error, as him self is false, so are all his dooinges in falshood. Saint Paule calleth it, *Iugling craftinesse*, to deceiue cunninglie. Now then, if we this day cõfesse that sinne is of the deuill, why

Ephe.4.14.

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doe we not beleeue as the holy Apoſtle beleeueth, that the ſinner is holden in deceit and errour, to do the things he knoweth not? And if in ſinning wee doe we know not what, and as we would neuer doe if we knew what we did: what meane we ſo willinglie to be deceiued? Where is the glorie of our gray haires, or the reioycinge of a manlie countenance, when ſo childiſhlie we will be led into the pitt and ſnares. We knowe it is ill, wee knowe it is of the diuell, we hate the name of it, we are aſhamed of the light of the Sunne, when wee doe committ it, wee knowe the ende of it is death, and it bringeth forth nothinge but our deſtruction: and what heartes haue we yet within vs, of fleſhe, or of ſtone, of wiſedome, or of madneſſe, that we be ſtill deceiued with ſuch a monſter? Where bee nowe our pollitique heades, and wiſe counſels, of which wee boaſt ſo much, that we bee warie men, circumſpecte in all thinges, foreſeeing harmes, preuentinge ennimies practiſes: and I wote not what idle prayſes of vaine men? For, where is iheir wit, where is their counſel, where is their ſound aduice, and deepe conſiderations, when their greateſt & deadlieſt enimies, ambition, pride, reueng, iniuſtice, couetouſnes, adulterie, lodge in their priuie chambers. & lye betwene their breſtes? Alas (dearly beloued) what gaine ſhould be vnto vs, if we with you, & you with vs, ſhould both periſh togither. Howe much were it better, that we ſhould admoniſh one another, and liue togither to eternall life? Let vs not thē be mocked with the deceit of ſinne. And at one worde to all thoſe wiſe mē of which I ſpake, and to all you that be preſent of that number, this I ſay: and yet not I, but the Prophet

phet Ieremie, that you may be ſure I ſay the trueth. When all your vaine prayſes ſhalbe ſcattered into the winde: when the Lord ſhall cut off all flattering lippes, and make perpetuall ſilence of theſe emptie idle blaſtes, that haue puffed you vp: an other and a truer, and a more enduring teſtimonie ſhalbe pronounced of you: that except you turne, while it is yet called to day, and be not hardned with this deceitfulneſſe of ſinne, you are vnwiſe, & ſhalbe aſhamed of your groſſe ignoraunce: for you haue refuſed the lawe of the Lord, and what wiſedome can
Ie. 8. 8. be in you? This teſtimonie I am ſure is true, and the liuinge God hath ſpoken it of the children of men: and how bleſſed are we if we doe beleeue it? & how much more happineſſe is in one day of our honour, in which we are wiſe to eſcape the deceipt of ſinne, then in ten thouſand dayes, in which we ſhould fall from the Lord of life? This is wiſedeme, and he that hath vnderſtanding, let him marke where and how many are his footſteps, that he bee not ouertaken with the ſlightes of ſinne.

It followeth now in the wordes of the Apoſtle: *for we be made partakers of Chriſt, if we holde the beginning of our ſubſtance ſtedfaſt vnto the latter ende*: he amplified before the exhortatiō of the Prophet, by pondering of this worde *To day*: willinge vs not to pretermit the time, but diligentlie to ſtirre vppe one another while this day of health abideth. Nowe, hee continueth the ſame exhortation, by waying of the reſidue of the wordes: *If you heare his voyce, harden not your heartes, as in the bitter murmuringe*: ſhewinge, that our forefathers example ſhould bee our inſtruction, and wee ought to take

heed

heede by their puniſhmentes: for if God ſpared not them, how ſhould he ſpare vs? but they, when they hearde his voice, yet they ſinned: and though hee ſpake vnto them, yet they beleeued not, and therefore his anger fell vppon them: euen ſo, if now the voice of Chriſt ſhalbe hearde of vs, and we beleeue it not, or elſe little regarde it, as wee fall into the ſame example of diſobedience, it ſtandeth with the iuſtice of our God, that wee ſhould be partakers of like puniſhment. To this purpoſe are the wordes of the Apoſtle, to the ende of this chapter.

Touchinge this 14. verſe: the more to perſuade vs, the Apoſtle ſheweth what great benefite is vnto vs, if wee will be faithfull to heare his voice, and abide conſtant in obedience of it: for ſo we ſhall bee partakers of Chriſte. Wee knowe, this is our hope, and all the aſſurance we haue with God, that we be made members of Ieſu Chriſte: we muſt bee graffed into him, and be made members of his bodie. Euen as the vine braunche, can haue no life, nor bring forth anie fruite, except it abide in the bodie of the vine: no more haue we eyther life or righteouſneſſe, except we be, and abide in Chriſt. This is the myſticall vniting, and ſpiritual ioyning we haue with Chriſte, he is our ſubſtance and being in the inheritaunce of Glorie: ſo his righteouſneſſe is our righteouſneſſe, his loue is our loue, his life is our life, his ſpirite is our ſpirite, of his fulneſſe wee receyue all: this is a great myſterie which neither our eye ſeeth, nor our hearte can vnderſtande: but yet it is a reall ioyning of vs with him, which our faith doeth eaſilie comprehende: and when wee ſhall ſee

that wiſdome which could vnite in one perſon God and man, wee ſhall ſee the wiſedome which hath made vs all the bodie of that head, and members one of another. This great benefite is here ſet out vnto vs, in a ſure promiſe: *We be partakers of Christ:* that we ſhould (as I ſaide) be more moued with ſo great a bleſſing. And here wee haue all to learne a good leſſon, that is, howe wee are all ſet free from ſinne, and preſented faultleſſe before the preſence of Gods glorie, and that is, by being made one with Chriſte, and appearing in his countenance: for of
atth. 3. him onely it is true, *This it my beloued ſonne in whom I am well pleaſed:* if vnto him we be giuen, and with him be ioyned, then in him wee are alſo beloued, and through him we bee accepted. This is the ſaluation we haue by him, to bee graffed in him, and made partakers of his life. Euen Abraham our father, and before Abraham, Noe, Enoch, Abel, or whoſoeuer ſince haue had higheſt prayſe, Iob, Daniel, Samuel, Iohn Baptiſt, the virgin Marie, all are one before God, not one in him ſelfe excepted, but all were vnited to Ieſus Chriſt, in whom they were righteous. Were wee neuer ſo full of good workes, our well dooing extendeth not vnto the Lorde: nor they can poſſiblie either deſerue his fauour, or once come in his ſight: but we muſt leaue all our works in the earth, where they are done, and they muſt die with the corruptible hands & feete with which they are wrought: wee muſt goe naked and bare, and offer nothinge but that which is Chriſtes, yea our ſelues wee muſt preſent in his bodie: for in our owne perſons wee can not poſſiblie bee accepted:

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haue therefore a wiſe & vnderſtanding faith, know howe you are made one with Ieſu Chriſt, and there lay the anchor holde of thy hope: for in him it is impoſſible thou ſhouldeſt periſhe.

It followeth: *If wee holde the baginninge of our ſubſtance ſure and ſteadfaſte vnto the ende*: this is the condition vnder whiche wee ſhalbe partakers of Chriſte: perſeuerance and conſtancie vntill the ende. Our *Subſtance*, as the Apoſtle calleth it, that is our being, our vpholdinge, our ſettled ſtanding, this our eſtate of vniting vnto Chriſte, the beginning of this, nowe wrought in vs, wee muſt holde it, and ſtrengthen it vnto the ende, then we knowe wee bee partakers of Chriſte: this beginning of our *Subſtance* is faith, by the preachinge of the Goſpel, by which we be now ſpiritually vnited vnto Chriſt: this faith by hearinge the voyce of Chriſt, through which we are one with him, by the ſame worde we muſt nouriſhe it, and keepe it ſtedfaſte vnto the ende. This is the ſame thinge which Saint Paule teacheth to the Coloſſians: that Chriſte hath reconciled vs in his bodie, if we abide in faith grounded and ſettled, and bee not moued from the hope of the Goſpell, which wee haue hearde preached vnto vs: touchinge this, I ſaide much in the expoſition of the ſixte verſe. Nowe this I will adde: if you will knowe the Church of Chriſte, knowe it by this marke, it holdeth the beginninge of her Subſtaunce, ſteadfaſte vnto the ende: the beginning of her ſubſtance, hee called before in the ſixte verſe, the aſſurance and reioycinge of our hope. Saint Paule (as I tolde you) in plaine words expoun- Col. 1.

deth it thus: a ſure faith in the Goſpell preached. Now you know the marke of the church of Chriſt, a ſure faith by the preachinge of the Goſpell: take away aſſurance, you take away the faith of Gods electe, for it muſt be ſure, ſteadfaſt, ſetled, vnmoueable vnto the ende: if hunger, thirſt, nakedneſſe: if the ſworde of the Tyrant, if the ſtormie ſeas, if fearfull viſions of euill ſpirits, if any of theſe make thee feare, in all theſe thus Chriſt reproueth thee: *O thou of little faith:* for if he that made all, be ſtrõger then all, if in him thou truſt, thou muſt feare at nothing, but know for trueth, that neither height, nor depth nor death nor life, nor Angel, nor power, ſhall euer ſeparate thee from the loue of God: this therefore (I ſay) firſt marke, take away ſuretie, and take away the faith of Gods church: Againe, take awaye the preaching of the Goſpell, and you take away faith:
.10.17. for ſo Paule ſaith: *our faith is grounded in the Goſpell preached vnto vs:* as in another place hee ſpeaketh
.10.10 expreſſie: *faith is by hearing of the worde of God,* therfore the goſpel hath this name, to be called *the word*
.2. *of faith, the hearing of faith, the preaching of faith:* and our receyuing of the Goſpell, is called *the obedience*
.1.5. *of faith:* neyther is it poſſible to haue faith, where thou haſt no worde which thou canſt beleeue. Now conſider (I beſeech you) what church is the church of Rome: their faith they conceale it not, but thus teache, and preache, that it hath no certaintie: and for the goſpell to warrant their faith, they ſeeke it not, but ſay: ignorance will ſtirre vp deuotion, and will not ſuffer the people to knowe the ſcripture, nay, they ſay they neede it not, but onelie beleeue as the church beleueth: are theſe the people to whom

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the Apoſtle writeth, that they ſhould ſurely beleeue the goſpell vnto the ende? if light bee darkneſſe, if good be euill, if holineſſe be ſin, then are theſe men the church of Chriſt: but the time is paſt. Nowe let vs pray, that it would pleaſe God to ſtrengthen in vs a true and liuely faith, &c.

¶ *The ſeuenteenth Lecture, vpon* the reſidue of the Chapter.

15 *So long as it is ſayde, To day if yee heare his voice, harden not your hartes, as in the prouocation.*

16 *For ſome when they heard, prouoked him to anger: howbeit, not all that came out of Ægypt by Moſes.*

17 *But with whom was hee diſpleaſed fourtie yeares? Was he not diſpleaſed with them that ſinned, whoſe carkaſes fell in the wilderneſſe?*

18 *And to whom ſware hee, that they ſhould not enter into his reſt, but vnto them that obeyed not.*

19 *So wee ſee that they could not enter in, becauſe of vnbeliefe.*

HEere the Apoſtle proceedeth to amplifie this exhortation of the Prophet in theſe wordes: *If you heare his voyce, harden not your heartes, as in the bitter murmuring:* touchinge theſe wordes, you haue heard them before expounded vnto you, therefore we nowe will let them paſſe, only notinge this vnto you. The Apoſtle ſayth: *while it is yet called to day:* that the Prophete had ſaide *to day*, the Apoſtle ſayth: *yet that exhortation is, and yet it is called to day:* whereby wee learne the propheſies were not for the preſent time onely, but daily we and our children after vs, are admoniſhed, inſtructed, and

taught in their preaching: ſo when the Prophet Eſaie reproueth the people for vſing their own counſell, and ſeeking helpe of the Aegyptians, whē they were in aduerſitie, that we ſhould knowe it was not onely then Gods will, that his people ſhould truſt in him, and not make them vaine helpes of men: but that alwayes, he ſhould be our only refuge, the pro-
30.8. phet ſaith: *Now goe and write it before them in a table, and note it in a booke, that it may bee for the laſt day, for euer and euer.* So the Prophet Ieremie mentioneth,
.45.1. how Baruch wrote all his wordes, making them an inſtruction vnto the poſteritie that ſhould read thē. This our Sauior Chriſt ment, when he ſaid: *one ſow-*
n.4.31 *eth, and another reapeth:* meaning, the prophetes laboured, and we eate the fruite of their labour: and
t.1.12. ſo Peter ſaith: that, *Not to them ſelues but to vs they miniſtred thoſe things which now are preached vnto vs,* not only meaning that thei are witneſſes of our faith vnto vs but our hope, our loue, and all is grounded vppon that foundation. A leſſon (dearely beloued) well to be marked: for there be many, now a dayes, which make too ſmall account of Gods prophetes: their boldneſſe in their miniſterie, their ſharpe condemning of mans fooliſh policie, their rules of iuſtice and iudgement, a great many caſt them off as things of another world, or another people: but we ſhall ſee that God is vnchangeable, and his righteouſnes is one for euer: and he hath made his Prophets our ſcholemaiſters, and the ſame wotde indureth for euer. I ſpeake not of figures, and ſuch outward lawes as the Iewes had, for an appointed time, but Gods iuſtice & gouernement which is eternall, is cōtemned of vs, if we caſt away the inſtructions of

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rule & righteouſneſs wherof the prophets preach: but we, becauſe we will not bring our neckes vnder the yoke of the Lord, therfore we make light accoũt of their propheſies, though as the prophet ſaith: *they bee written for euer and euer:* and thus farre of this. Eſa. 30. 8.

Nowe let vs ſee, howe in theſe wordes followinge the Apoſtle applieth this exhortation, he ſaith: *For certein when they had heard, prouoked him to anger: how beit not all that came out of Ægypt, &c.* as if he ſhould alſo adde: but let it not be ſo with vs, let not vs walk in the waye of theſe ſinners, which thus prouoked the Lord, and he was angrie with them: but let vs followe better aduice, and wiſer guides: they did not all murmure that came out of Aegypt: nor all prouoked God: let vs followe thoſe that obeyed, and if they were fewe in number, yet let vs ſtriue to walke with thoſe fewe, for their waye is better then the way of the multitude: this is the exhortation heere made, and it ought to bee often conſidered of vs.

Many times in the ſcripture we be taught, to ſet out the exãples of good men vnto vs, but eſpecially ſuch examples as are in the ſcripture we ought ſtill to remember them: for, for the ſame purpoſe they are written vnto vs: and if we ſet them not before vs to followe, we regarde not the voice of God which we heare: This verie example which the Apoſtle biddeth vs now conſider, Saint Paule ſaith, *It was written to teach and admoniſh vs, vpon whom the latter ends of the world are come:* and in the eleuenth chapter of this Epiſtle, the Apoſtle reciteth a great number of godlie and faithefull men, by their example prouoking vs, that ſeeing wee haue ſuch a cloude of witneſſes, we ſhould caſt off ſinne that wrappeth vs 1. Co. 10.

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about, and ioyfully runne in the fellowſhippe of ſo manie ſainctes. This is written to moue vs, and this ought to moue vs, and this will moue vs: if wee quenche not the grace of God that is giuen vs: for who of vs this day would not be as Paule or Peter, as Abraham or Iſaack, as Ioſias or Dauid? Who (I ſay) that is wiſe in hearte, would not walke in their waies, liue their liues, and leaue their memories behinde them? Or who had leuer bee as Simon Magus or Iudas, as the Scribes or Phariſeis, as Ieroboam or Achab? And why then be we yet fooliſhe? If our owne heartes doe ſufficientlie inſtruct vs, and the voice of the Apoſtle doe ſo earneſtlie exhort vs: why doe we not learne not to tempt God, as manie haue tempted him, and are deſtroyed: but to obey and heare his voice, as many haue obeyed, and their remembraunce is in bleſſing? Let vs heare therfore this exhortation. It followeth: *But not all that went out of Ægypt:* this is added of the Apoſtle to comfort any that were weake hearted: for ſome would thinke: hath God ſo deſtroyed our fore fathers, and
m.1.55 made their carcaſes to fall in the wilderneſſe? they that were in multitude as the ſande of the ſea, did he make them ſo fewe in number? of ſixe hundred thouſande men & more were there ſo fewe left that dyed not in their ſinnes? what hope can I haue? or howe ſhall I ſtande before the face of God? thus I ſay, if any man ſhould feare, the Apoſtle addeth a notable comfort: they did not all prouoke god, that came out of Aegypt: but with whom was he angrie fourtie yeares? was it not with thoſe that were diſobedient? Here we learne wiſely to trie & examine our ſelues, whether we be in the fauour of God, or

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no, and that is by ſearching our owne heartes, whether wee would obey his voyce or not: it ſkilleth nothinge what other men are before vs, or what come vnto them, but all is in this, what our owne hearts are before God, and howe we obey him: if when any nation haue filled vp their iniquies, and God roote them out, yet let not the faithfull of that nation feare, for God is their God vnto ſaluatiō: put thy truſt in the liuing God, and though a thouſande fall on thy left hande, and tenne thouſande on thy right, yet ſhall not hurt aproch vnto thee: denie not the wordes of the holie one, & though the earth be moued, yet thou ſhalt bee in peace: for God regardeth thee not by thy father or mother, or by thy countrie: but if thou were borne among the moſte barbarous people, yet by thy faith thou ſhalt life. A notable exāple we haue in Paule, who ſhewinge the great ſinnes of his people, and the vengeauce that God had executed againſt them, he maketh ſtreight this obiection: hath God then caſt away his owne people? and anſwereth: *God forbid, for I am an Iſraelite*: he helde the aſſurance of his Election, not by his countrie or brethren, but by teſtimonie of his owne ſpirit, which feared not at the fal of other, but ſtoode in the aſſurance of his owne predeſtination. Thus here the Apoſtle comforteth the weake: it is true, God deſtroyed an infinit multitude of his people, yet feare not thou, if thou abide in his obedience: for whom deſtroyed he but thoſe whoſe harts condemned them ſelues, thoſe that were diſobedient? He deſtroyed not Caleb and Ioſua, that were of another ſpirite: hee deſtroyed not Moyſes that was faithful in all his houſe: and if our harts condemne Rom. 11

vs not, we haue boldnes with God, hee will not impute our ſinns vnto vs, but he will graunt all our requeſt, and fulfill all our deſires: this reioycing let vs haue in our ſelues, & how ſoeuer the world be moued, no man ſhall take our ioye from vs. It is not ſo with thé which put their truſt in other things, whether it be in the Pope, or in the citie of Rome, or in the multitude of their fathers, or what ſoeuer, in all theſe is no ſuretie at al: for if god ſhal deſtroy Rome and all the buildings of it, what will they then ſay? or what if the Papacie be troden down, ſo that none be after found in that ſeate, is not then all their reioycing done? and what a miſerable faith is it, which is no ſtronger then a mortall man, whoſe ſpirit is in his noſtrels: or, then a walled towne, which is eaſily battred: is this the rocke which Chriſte cõmendeth, which neither ſtorme nor tempeſt ſhall euer ſhake? nay, this is the blind cõfidence which the people of Iſrael had in the temple & in mount Sion, which vaniſhed as ſmoke when the people were led into Babylon, and left the temple naked behinde them: So theſe men, when wee ſhall ſee ſuch thinges come to paſſe, they ſhalbe aſhamed of the Pope their expectation, & of Rome which was their glory: but we wil dwel in the defence of our god, with a true faith, cõmitting ourſelues vnto him: and neither Rome, nor Babylon, nor our forefathers, nor our poſteritie ſhal euer turne away his loue from vs: this comforte is here taught vs by the apoſtle, in this example of our forefathers, which kept their faith in the wildernelſe, and were not ſeduced with the multitude.

Now where he ſaith: *With whom was he angrie fourtie yeere:* we haue here to learn, what is the long ſuf-

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fering of the Lord, who doeth not ſtreight puniſhe the ſinner, but as he endured the maners of the people of Iſrael fourtie yeares, ſo he beareth with vs in all our tranſgreſſions: and ſo the Prophet Dauid ſetteth out vnto vs theis example, that *God made his wayes knowen vnto Moſes, and his Works vnto the children of Iſrael*, that we might ſee, *The Lorde is full of compaſſion, and verie ſlowe to anger, & of great kindnes:* and againe in the hundreth and ſeauenth Pſalme, reckoning vpp the workes which God did for his people in the wilderneſſe, making this an inſtructiō vnto vs of his long patience and goodneſſe, hee addeth ſtreight: *O that men Would therefore confeſſe before the Lorde his louinge kindnes, and his Wonderfull Workes before the ſonnes of men:* if thus wee conſider this example and ſuch like, we are no idle hearers, but profitably exerciſe our ſelues in his iudgments: and as we ought to giue him this praiſe, that he is long ſuffering, patient, and of much mercie: ſo let vs know what duetie wee ought againe to render vnto God, for all his goodneſſe: for a great many of vs, we cry with loude voyces, The Lorde is mercifull: but we be dumbe & deafe, and haue no hartes, when wee ſhould learne what his mercie requireth of vs. Be wiſe then, and learne of the bleſſed Apoſtle Paule, who thus teacheth the Romanes: *The bountifulneſſe of God muſt prouoke thee to repentance:* for elſe thou deſpiſeſt the bountifulneſſe and patience, and long ſufferinge of the Lorde. Marke this well (dearely beloued) & be not mocked: if we ſay god is good, & the Lord is gratious, and full of patience to the children of men: knowe, that our own hearts do then anſwer vs: render againe praiſes & obedience

Pſal. 103.

Pſa. 107.

Rom. 2. 4.

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to him, that is ſo good vnto thee: for, tell mee, what wouldeſt thou thinke of ſuch a child, who, becauſe his father is louing and kinde, would therefore bee rebellious and riotous? what wouldeſt thou thinke of a ſeruaunt, that becauſe his maiſter is gentle and courteous, would therefore be careles in his worke, & not regarde him? what ſubiect (thinke we) were he, that becauſe his Prince is good and fauourable, would therefore be trayterous, and conſpire againſt him? wold we not giue ſpedie ſentence againſt ſuch monſtrous and vnnaturall men; and what heartes then haue we that be here this day, if wee will confeſſe this great goodnes of God, our king & father, and yet walke in our ſinnes before him? we know it to be true, and wee cannot denie it: if ſinne ſhould carrie vs ſtill away, all the day long to be defiled in it, our conſciences would anſwere vs at night, euen as Paule ſayeth: This hardneſſe of ours, and hearts
m.2.5 that can not repent, they heape vp vnto vs wrath againſt the day of wrath: when this mercifull father will ſhewe him ſelfe, that he is alſo a righteous and a iuſt God: and if we doe not in time beleeue it, and foreſee it nowe while it is yet called to day, experience, which is the ſcholemaiſtres of fooles, ſhall make vs confeſſe at the laſt, that God forgetteth it not which he long leaueth vnpuniſhed. I remember this was once the fault of Iſraell, why they lied vnto the Lorde, and ſet not their mindes on him,
li.27.11. becauſe (as the prophet ſayth:) *God helde his peace, and that of long time.* But why ſhould this faulte bee ours, who by their example ſhould learne wiſdome: nay, let vs rather leaue them in their wayes, and followe the ſpouſe of the bridegrome Chriſte, who in

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the day of her calling, though ſhee ſleepe, yet her heart waketh, and when the head of her beloued is full of deawe, and his lockes with the drops of the night, ſhee deſpiſeth not his long patience, but anſwereth in the ioy of her heart: I haue put off my coate, howe ſhall I put it on: I haue waſhed my feet howe ſhall I file them againe: as the Church ſaieth in the Canticles. Thus let vs anſwere the long ſufferinge of our God: and howſoeuer he be angrie with manie, as with the Iſraelites in the wilderneſſe, he wilbe pleaſed with vs, as with Caleb, or Moſes, and we ſhall enter into his reſt. Cant. 5.

Againe, where it is here ſet out, howe God was angrie: let vs remember the commaundement of our Sauiour Chriſt to vs: *Be perfect, as your heauenly father is perfect*. The prophet Dauid being greatlie prouoked againſt his enimies, yet would hee not hurt them, becauſe (ſayeth he) *thy louinge kindneſſe was before mine eyes, & therefore I walked in thy truth:* So we, if Gods image and likeneſſe ſhine in our doings, we are ſure we walke in peace: therfore, where the ſcripture biddeth: *Be angrie, but ſinne not:* howe can we haue a better rule, then to ſee in the worde, howe God is ſaide to be angrie with his people? Matth. 5. Pſal. 26. 3. Pſal. 5. 4.

He is angrie here, becauſe they refuſed wiſedome, & imbraced follie, becauſe they forſooke the word of trueth, and followed vaine deuices, becauſe they would not enter into the reſt promiſed them, but had more deſire to returne to the heauy labour and bondage of Aegypt. This madneſſe of the people, the Lord is angrie with, as a louing father that had care ouer them: ſo if we will haue holie anger, let it be free from al hatred and reuenge, and ariſe only

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for the profit and well doing of our brethren. Thus we read our Sauiour Chriſte was angrie, when hee
Mar.3.5. ſawe the frowardneſſe of the Iewes, who by no admonitions would be made wiſer. Thus Paule prouoketh Timothie to anger, when he ſaith:
1.Tim.4.4. *reproue and ſharpelie rebuke men, that they doe not turne awaye from the trueth.* So Saint Iude biddeth vs all, if wee
Iud.23. fall into companie with froward men, *to ſaue them with feare*: as if we would ſouddenlie plucke them out of fier. Thus if we can haue our affections moued, we are holilie angrie: for the ende of our doing is the profit of our brother. Thus, you that be maiſters may be angrie with your ſeruants: God requireth of them faithful labour, not eye ſeruice, as ſeeking to pleaſe men, but in ſinglenes of heart to doe their duetie to him, vnder whom God hath placed them: and in this accompt euerie ſeruaunt muſt apeare before God. If thou ſeeing thy ſeruaunt diſobedient or ſlouthful, haſt this reſpect, to be grieued with him, becauſe hee offendeth GOD, thine anger is a bleſſed anger: and if thou chide ſharpelie with thy ſeruant, thy loue is more acceptable before God: but if al thy anger be for thine owne cauſe, for thy meate, thy drink, thine apparell, thy hawke, thy hound, if thou haue none other reſpect thy ſeruant hath done verie ill, in beeing careleſſe for his maiſters buſineſſe, and thou haſt done much worſe, who for a trifle canſt be angrie with thy brother: but if the other be thy greater care, that thy ſeruant ſhold knowe God, and doe the duetie which he requireth at his hande, then art thou bleſſed in thine anger, & thy chyding wordes are as a *ſweet oyntment* (as Da-
Pſal.141.5. uid ſayth) *thou ſhalt not breake his head.*

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In the words folowing? *Was it not with thoſe that ſinned, whoſe bodies fel in the wildernes:* the apoſtle heere ſheweth firſt, why God was angrie with them, then what puniſhment he laid vppon them: the cauſe of his anger was their ſin: wherin we ſee, ther is no calamitie commeth to the wicked but for their ſinne, and all the chaſtiſements of god, which come vpon them, are to admoniſh them of their euill, that they might turne vnto the Lord. So whē the ſinnes of Iſrael were nigh deſperate, and paſt hope of amendement, the Lord ſaith: *he will melt them and trie them: for what ſhould he do elſe for the daughter of my people:* noting this to be the extreeme remedy, by which if we be not healed, we muſt die in our euill diſeaſes. Iere. 9. 7.

So, long before when their fathers were as euill, & had all fallen away from God, and were not amended by puniſhment, the Lorde ſaith by his Prophet: *wherfore ſhould you be ſmitted any more, ſeeing you fall away more and more:* ſhewing expreſly this cauſe of their plagues, that they ſhould haue turned from their ſinnes. Let this be a great comfort vnto euerie one, whoſe ſinns accuſe him, that he is not ſmitten of the Lord, but for his amendement: let him not faint, becauſe the hande of God is heauie vpon him, but let him reioyce, becauſe the mercie of god is offered largelie vnto him: for therefore he is puniſhed, that he ſhould repent. A ſingular example we haue of this in Manaſſes the king of Iudah, who had ſet vp all abhominations, and multiplied offences without number: but when hee was bowed downe with many yron bandes, and the king of Aſhur laid him in painefull impriſonment, where he could not liſt vp his head, then he remembred the Lord God Eſai. 1. 5.

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of his fathers, who ſaued not onely Abraham, and Iſaak, and Iacob, and their righteous ſeede, but in his great mercies receyued ſinners into fauour againe: and therefore in his tribulation, he humbled him ſelfe exceedinglie, & came before God to aſke forgiueneſſe for all his ſinnes, which were more in number then the ſandes of the ſea, and the Lorde was intreated of him, and forgaue all his offences.

es 9. So Saint Paule in all his hatred and enuious perſecutions, when he was ſtricken downe, hee deſpaired not, but with a good heart which God gaue vnto him, he cryed with trembling and with feare, *Lord What wilt thou that I ſhould doe?* Theſe examples are ſet out vnto vs, which bee ſo great ſinners, that we ſhould not deſpaire in our afflictions, but turne vnto the Lord, who offereth mercie vnto vs: and for our ſinnes, be they neuer ſo great, yet the righteouſneſſe of our Sauiour Chriſt, is greater: let vs onelie beleeue, and they are aboliſhed.

Nowe, as we knowe, the afflictions of the wicked, are for their ſinnes, and that when they be chaſtined, they be called to repentance: ſo alſo, we muſt remember, that many occaſions are why god ſomtime chaſtiſeth his Saincts, though their ſinnes are all forgiuen and forgotten: for beſides this, that we ſhould turne vnto the Lorde, manie other benefites are alſo in our troubles: for in them our faith is tried, that it is accepted of God: and therefore Peter calleth affliction, the triall of our faith: for though we ought al to haue a ful purpoſe, in wealth & woe, to cleaue vnto the Lorde: yet experience bringeth boldneſſe, that our faith in deede is ſtrong and fayleth not. Wee truſt that we would not forget God,

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in the day of prosperitie: but the prince and noble man, who are ful of peace, they know whether their heartes bee knitt vnto God in loue and obedience, which all honour and glorie cannot shake. We trust we would not murmur in aduersitie, but Iob & Lazarus, and men so farre oppressed with miserie, they know how strong their hope is to endure the crosse. We may reioice in the persuasion of our minde, and our faith that feareth not, at the remembrance of the euill day, is well pleasing before God: but they may glorie more in the triall of their worke, who haue had experience of euil, & fainted not: and they may more boldly sing the song of victory, that they glory in affliction, knowing that *affliction hath wrought patience, and patience experience, and experience hope, and their hope shall neuer bee confounded.* This I adde, that we might knowe, though afflictions bee to the amendement of our sinnes, yet always the Lord respecteth not this, but by afflictions doeth giue vs greater glorie, and therfore let vs not faint in them, nor be discouraged. The second thinge I saide wee should marke in this verse, is, what punishment God brought vppon them, that is, that their bodies fell in the wildernesse: this punishment Saint Paule also expreslie noteth in the tenth of the firste to the Corinthians, and therefore is wel to be wayed of vs, which so oft is set out vnto vs in the scripture: their destruction therefore is our example to beware, and to feare before the angrie iudgements of God: for their deathes were no common deaths, but (as Paul noteth) souden and great destructions, as in one day when 23000. were slaine, for their fornications: and again, a great multitude destroied by fiery serpents,

Rom. 5.

1. Co. 10.

for murmuring againſt God: and at other times the angel of God brought many plagues vpon them, in which they periſhed: theſe heauie iudgements were not executed of God, nor written for vs, that wee ſhould forget them. The prophet Dauid in the hundred and ſixt Pſalme, rehearſeth theſe and many other puniſhmentes of that people: in conſideration of all which, he finally maketh this exhortation to vs al: *Bleſſed be the Lord God of Iſrael for euer & euer,* 106. *and let all people ſay Amen: praiſe yee the Lorde.* If Saint Paule applie this to make it our inſtruction, that wee ſhould feare, and flee farre from the like ſinnes: if the Prophet Dauid in the remembrance of theſe ſo many, and ſo righteous iudgements, doe ſo earneſtlie prouoke vs, to prayſe the Lorde in all his noble actes, and to ſhewe forth his prayſes, and to runne vnder the protection of his hand, to be ſaued from our enimies: why ſhould we lightly let go theſe admonitions, and not rather, with faithefull heartes, ſee what great things the Lorde hath done, and conſecrate our ſelues, to do his will, who is the God of glorie: if wee doe not, what hope can wee haue to eſcape his iudgements? He that ſpared not his owne people, the children of Abraham, the naturall plantes, which he had planted: howe ſhould he ſpare vs, that were ſtraungers from his couenant and wilde oliue braunches, which contrarie to our nature, are by his loue graffed into the natural oliue tree? Let vs therefore beware by their harmes: and the great iudgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and wayes. It foloweth nowe in the Apoſtle: *To whom ſware he,*

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that they ſhould not enter into his reaſt: was it not to thoſe that obeyed not? This is but a repetition of the other wordes of the prophet, al to one purpoſe, that by a double teſtimonie, as it were, wee might haue ſure hope, that the puniſhmentes of God ſhall not come, if our rebellion doe not pull it downe vppon vs: for the promiſes of God are for euer true, that at what time ſoeuer a ſinner doe repent him of his ſin, the Lord will alſo repent of all puniſhments, which he threatned to bringe vpon him: neyther can wee poſſiblie ſtumble and fall downe in our wayes, except we be ſolde vnder our ſinne, to worke wickednes in his ſight without repentance. And thus farre the Apoſtle hauing clearely taught, that ſinne is all the cauſe of Gods anger.

Now in the latter end he ſaith further: *And wee ſee that they could not enter for their vnbeliefe:* in theſe words concludinge what is the roote and fountaine of al diſobedience in vs, and that is vnbeliefe, infidelitie, a heart that can not giue full credite to all the threatnings and promiſes of God: of this by occaſion of the Apoſtles wordes I ſpake vnto you in the former Lecture, now that the Apoſtle repeateth it, we may be ſure as Paule ſayth: as it was not grieuous vnto him to tell vs the ſame thing often: ſo it is for our ſafetie often to heare it: and therfore I ſay vnto you as I ſaide before: let there bee in none of you an euill heart of vnbeliefe, for hence is the prouocation to all euill. Bring a faithfull hearte which with an aſſured aſſent, ſhall receiue the woorde that is preached vnto thee, and thou art armed with a ſtrong ſhielde which ſhall quench al the fierie darts of the diuel. No man can beleue what things God Ephe. 6.

hath reſerued for his Sainctes, but hee muſt needes accompt all the world to be but dung, to the end he may winne Chriſte. No man can ſee what are the threatnings of Hell fire, which is not quenched, but hee will abhorre his ſinnes more then he abhorreth any death, & flee from them, leſt they ſhould bring him to ſo great condemnation: let vs then bee armed, that the dartes of infidelity doe not wound vs, and all the ſhott of other temptations they ſhall ſcarce ſtrike through our eye lids: true it is, that our fleſhe is weake, but an armour of proofe bringes it ſtrong defence, ſo wee may bee eaſilie ſeduced with the deceipt of ſinne, but a liuely faith will ſoone lighten our eyes, that we ſhall not ſleepe in death. Though the world be full of all euill cõcupiſcence: yet, *This is the victorie that ouercommeth the worlde, euen our faith.* And ſee (I beſeech thee) iudge of the firſt ſinne of our firſte parentes Adam and Eue, and by one offence iudge all: was not Eue ouercome by infidelitie, & firſt did ſhee not doubt of gods threatnings, before ſhe eate of the Apple: when God had ſaide, ye ſhall dye the death, did ſhe not fall to halting, and began with peraduenture? ſhee could not tell well whether it were ſo or no: and frõ this ſtaggeringe, fell ſhee not away to ſinne, and turned not till ſhee fell into the wrath of God for euer? Did not Adam alſo followe her example? and this corruptiõ let vs be ſure we haue taken from his loines, & ſucked from her breaſtes: by it the diuell is ſtronge againſt vs, but let vs beware of it, and be faithful, and his ſtrength is broken. The Lion of the tribe of Iudah hath ouercome the crooked ſerpent, & by faith in him we ſhall ſurely liue.

1. Ioh. 5. 4

Thus

Thus (dearely beloued) the Apoſtle here doth teach vs, a bleſſed leſſon if we can happilie learne it, and in which we ſhalbe ſaued for euer more, & all our enimies ſhalbe our footeſtoole. And the Lord graunte for his Chriſtes ſake, that we may be made riche in all knowledge of his will, and abounde in a great meaſure of faith, that wee may cleaue vnſeparablie vnto God, and vnremoueablie to be ioyned as chaſt virgines, with a pure faith, vnto his ſonne Chriſte. And let vs praye, &c.

¶ *The eyghteenth Lecture, vpon* the 1. 2. & 3. verſes of the IIII Chapter.

1 *LEt vs feare therefore, leaſt at any time by forſaking the promiſe of entering into his reſt, any of you ſhould ſeeme to be depriued.*

2 *For vnto vs was the Goſpell preached, as alſo vnto them, but the worde that they hearde, profited not them, becauſe it was not mixed with faith in thoſe that hearde it.*

YOV haue hearde two eſpeciall pointes, in which the Apoſtle doeth amplifie this exhortation alleadged out of the Prophet: *To day, if you heare his voice harden not your heartes, &c.* The firſt was, that he ſayeth, *To day:* therefore we ought not to foreſlow the time of our calling, but take the occaſion and opportunitie, while it is offered. Saye not vnto the Lorde, when he knocketh: Goe, and come againe another time: for thou knoweſt not whether he will returne or not. Seeke him therfore while he may be founde, and cal vnto him while he is neare at hande. The ſecond pointe, the Apoſtle ſtoode vpon, was, that *if we heare his voice, wee ſhould*

not harden our heartes: teachinge vs, that onelie by faith we ſhould be fruitefull hearers. And if infidelitie beare rule in our hearts, all preaching and teaching is in vaine, and the voyce of Chriſte can bee vnto vs, but a ſauour of death, vnto death: therefore, when wee heare him ſpeake, let vs faithfullie receyue the Goſpell of ſaluation at his mouth, or at the mouth of his miniſter, knowing he is our onely Prophet, giuen of God vnto vs: of this the Apoſtle nowe concludeth in the firſt of this chapter: *Let vs feare therefore leaſt at anie time this promiſe of entring into his reſt, being forſaken, any of you may ſeeme to bee depriued*: by this concluſion yet once againe exhorting them, that they would not neglect their onelie Prophet calling them, and ſo at laſt bee fruſtrate of their vaine hope. Let vs heere laye togither theſe ſayings of the Apoſtle: in the beginninge of the ſecond chapter, when hee had proued our Sauiour Chriſt to be God, he ſaith: *Wherefore my brethren, we muſt carefully hearken to the things wee heare, leaſt we fall away as water.*

In the beginning of the thirde chapter, when he proued him to be man alſo, like vnto vs, except ſin, he addeth: *Therefore my brethren, partakers of the heauenlie calling, conſider the Apoſtle and high Prieſt of our profeſſion Jeſus Chriſt*: After again, when he had proued our Sauior Chriſt to be our only and faithfull Prophete, he confirmeth his doctrine by the worde of the Prophet, alleadging this exhortation out of him: *To day if you will heare his voice, harden not your harts, &c.* Againe, applyinge theſe wordes of the Prophet, he ſaith: *See my bretheren that there be not in any of you an euill heart of vnbeliefe.*

Now,

Now, heere againe, as a concluſion: *Let vs feare leaſt this promiſe of entringe into his reſt, beeing forſaken, wee ſhould ſeeme to bee depriued:* And as though all this were not inough, in the eleuenth verſe after, he ſaith: *Let vs therfore be diligent to enter into that reſt, that no man fal into the euil example of diſobediēce:* And yet againe in the ende of this chapter: *Seeinge we haue a great highe Prieſt that hath pearced the heauens, euen Ieſus Chriſt the ſonne of God, let vs hold faſt our profeſſion, &c.* What ſhall wee thinke of all this? what mean theſe often exhortations: ſurely (dearely beloued) nothing elſe, but that we bee dull of hearing, and exceedinge harde to learne: for tell mee, notwithſtanding this exhortation ſo often made, are there not (trowe you) many amonge vs, which yet regarde it not? yea, and yet if againe, and againe he ſhould crie vnto vs, would we all obey his voice? wee would, if we were wiſe: but fooliſhneſſe is ſo wrapped vp in our heartes, that I am affraid, all the exhortations, not onelie heere made by the Apoſtle, but all other that haue bene made vnto vs thirtie, fourtie, fiftie, threeſcore yeeres, haue not yet taught vs all that be heere this day, with ſingleneſſe of heart and with ſynceritie to loue the Lord: and is it then any maruell though the Apoſtle hauinge compaſſion on his brethrens ignoraunce, doe this often exhorte them in one thinge? and if wee bee weak, ſubiect to the ſame infirmitie that they were, let vs thinke it is neceſſarie for vs. Onely I beſeeche you take heede, that ſeeinge GOD hath this mercie vpon vs, which hee had vppon our fathers, that his word is thus vnto vs: *Precept vpon precept, precept vppon precept:* let not vs bee againe as they were, Eſai. 28

that

that notwithstanding all these often and earnest exhortations, so plaine to vnderstande, yet that the Lorde speake vnto vs, as with a stammeringe and a straunge language, that we vnderstand nothing: for alas (dearely beloued) howe vnprofitable were that for vs? and how much better were it, we had neuer heard at all, then so ofte to refuse the Lords calling? let this therefore be our wise vnderstandinge in this case, and that which so often is tolde vs, let vs at the last truelie learne it. Nowe touching these wordes of the Apostle, that he saieth: let vs feare, that wee lose not this rest promised vs, we must not take it, as though the Apostle taught that the electe should feare, as though they might fall from their hope: or that their election were not sure; for you haue heard before howe hee saide: *We must hold the reioycing of our hope, With all assurance and constancie vnto the end:* but heere wee must consider to whom the Apostle speaketh, that is, to such as are farre off from a true fayth, which haue shewed no great regarde to the voice of the Lorde Iesu, which are yet in many tentations of sinne, doubtfull to bee carried away with the deceits of it. As if at this day the Apostle should preach, when we see so many worldly minded men, so fewe hungering & thirsting for heauenly things, in this case, and to such people (consideringe their outwarde workes) the Apostle sayeth let vs feare, as in deed there is iust cause of feare: for when there is scarce in vs any zeale of GOD, scarce any loue of righteousnes, but all our thoughtes doe wander in worldlie vanitie: if in this case wee should boast of our faith, were it not good to bidde vs feare, to take heede that we bee not deceyued? and what is this

against

againſt the aſſurance of the faithfull, that the Apoſtle biddeth them which are not yet called in holineſſe, to feare, leaſt they bee deceyued in their vaine hope? If it be heere ſaid, the Apoſtle includeth alſo him ſelfe, and therefore this feare is alſo in the moſt godlie: I denie not, but in other places of ſcripture, feare is commended vnto the moſt godlie: but the cauſe of this is, becauſe we be all weake, ful of infirmitie, readie to ſinne, as we ſee in Dauid, in Ezechias, in Peter, in all the Sainctes of God: and therfore this feare is commended in them, which is, a good care and regarde of their weakneſſe, that they fall not: care that may driue out ſecuritie, not a feare to take away the boldnes of faith. So when wee are bidde to feare, it is as when wee are bidde to watch, to be ſober, to ſtand with our loynes girded, to haue before vs the wayes of god with reuerence and obedience, it forbiddeth preſumptuous and vaine boaſting of ſaluation, when the glorious and fearefull name, *The Lord thy God*, is not regarded of thee. So, when Sainct Paule commendeth our faith, hee addeth: *Bee not yet high minded but feare*: and Iob ſaieth: *If I haue done righteouſly, I will not lifte vp my head*. This feare is a feare of falling into ſinne, leaſt we ſhould offende ſo mercifull a Father: it is not a feare of falling from his grace, leaſt he ſhould take his mercie from vs. A plaine rule of this, S. Paule commendeth vnto vs al, writing to the Philippians, *With feare* (ſayeth he) *and trembling make an ende of your owne ſaluation*: commendinge lowlineſſe, and humbleneſſe of minde, but yet ioyning it faſt to the hope of eternall life. And this counſell he followed him ſelfe, as hee ſayeth to the Corinthians, *I was among*

The fear that is commended the godli What it is

Rom. 11.

Iob, 10.

Phil. 2. 12.

1. Cor. 2.

amonge you in weakeneſſe and in feare, and in much tremblinge: Yet hee helde faſt his faith, that *Neyther death, nor any creature ſhould ſeparate him from the loue of God.* And this the Apoſtle, euen in this place, teacheth, when he addeth: *Leaſt anie of you ſeeme to bee depriued.* For (in deede) he is not depriued or fruſtrate of his hope, who neuer had hope: but it ſeemeth ſo to ſome, becauſe hee would talke of hope. No more can any man fall, who neuer ſtoode: yet becauſe it appeareth ſo, Sainct Paule ſayeth: *Hee that ſeemeth to ſtande, let him take heede he fall not.* It is moſt certaine, *Hope maketh not aſhamed:* but we deceiue our ſelues, in thinking we haue hope: for true hope, as is ſaid here, is in the promiſes, and they are apprehended with faith: and faith hath feare of ſinne. Where theſe things are, no man is depriued of his hope: where theſe things are not, he hopeth fooliſhlie, who had in deede no hope at all. And he is ſaid to fal out, who at the laſt is found to haue no inheritance with the Sainctes, who yet neuer fell out: for in deede, hee neuer was within the couenaunt: according to that which Saint Iohn ſayeth: *They went out from vs, but they were not of vs: for, if they had bin of vs, they ſhould haue tarried with vs.* This I ſaye, that you may knowe howe to anſwere the ennimies of our fayth, who would haue vs ſtill to doubte, and neuer to be ſure of Gods promiſes: when they obiecte vnto vs theſe places of feare, we may aunſwere them, that our feare is our humilitie and caſting away of pride: our feare is our reuerende care to walke in the wayes of God: if they feare any other feare, wee will not feare with them: *For God hath not giuen vnto vs the ſpirite of*

Rom.8.38.

1 Cor.10.12

Rom.5.5.

Rom.4.16.

1 Ioh.2.19.

2 Tim.1.7

feare

feare againe vnto bondage, but he hath giuen vs the ſpirit of adoption, by which we crie, Abba, Father. This is our bleſſinge which we haue of God, and in which we ſhould alwayes reioyce. I graunt, wee doe not heere obey God, as wee ſhould: for who is he that ſinneth not? We feare many times, and Gods deareſt children are moſte tempted: ſo that they are brought ſometime euen to hell gates: but this wee confeſſe, is our infirmitie, the truth of Gods promiſes ought to haue greater faith within vs: but it is neceſſarie we ſhould feele our ſinnes, that we might bee humbled: and wee muſt die in our ſelues, that we may reigne through the victorie which Chriſte hath gotten: and in all our weakeneſſe wee will ſtill confeſſe, that wee may not, nor ought not thus to feare, but much rather to reioyce in the Lorde, and alwayes reioyce. Rom. 8.

Nowe, it followeth in the Apoſtle: *For vnto vs hath the Goſpell bene preached, as wel as vnto them, but the worde that they heard profited not them, becauſe it was not mixed with faith, in thoſe that heard it.* In theſe wordes the Apoſtle ſheweth the cauſe, why he hath thus applied the prophets exhortation vnto vs: becauſe vnto vs nowe the ſame Goſpell is preached, which was preached vnto them: and if we be vnfaithfull, howe ſhould wee eſcape, but be partakers of the ſame puniſhmentes? This place is well to bee marked, which teacheth vs, that the ſame ſaluation is nowe preached, which was preached before to all Patriarches and Prophetes: in which wee knowe there hathe bene but one way of ſaluation, from the beginninge of the worlde: for then this was promiſed, whiche is nowe perfourmed:

The

n.3.15. *The ſeede of the woman ſhould breake the head of the ſerpent:* from which promiſe made, there was neuer but one faith of Gods electe, and one way of life, which was Ieſu Chriſt: euen as our Apoſtle ſayeth, *Ieſus Chriſt yeſterday and to day:* he is the ſame, world without ende. And this doctrine is not new, but the Prophetes and Patriarches, knewe it with vs, and they all beleeued the Catholique church & communion of Sainctes, euen as this day wee doe.

Pet.1.12. Saint Peter ſayeth: *That it was reuealed vnto the prophets, that not vnto them ſelues, but vnto vs they miniſtred thoſe things, which now are preached vnto vs.* And

ai.14.4. the Prophet Eſay, in the 14. chapter, ſheweth, howe *God called out all nations*, as it were to diſpute with him, whether there were any ſaluatiō in the world, but by his free grace: and firſt he aſketh, who called Abraham in that couenaunt of mercie which was giuen him? who hath done it? euen he, that called the generations from the beginning: *I the Lorde, I am the firſt, and with the laſte, I am the ſame:* expreſly teaching, that his people of Iſrael had the ſame ſaluation, which Abraham had: and Abrahā the ſame which all nations and couutries euer ſhall haue: one ſauing health of al, euen as God is for euer vnchangeable. So S. Paule, making compariſon betweene

Cor.10.4 vs, and the people of Iſrael, of whom, here the Apoſtle ſpeaketh, he ſaieth: *They eate all the ſame ſpirituall meate, and dranke all the ſame ſpirituall drinke: for they did drinke of the rocke which followed them, & the rocke was Chriſt.* And not only this one ſaluation is vnto all, but this alſo, only Chriſt hath bin euer the

.12.26. Prophet and miniſter to declare that ſaluation: for ſo the Apoſtle teacheth, then, and nowe, his voice

was

was heard: and as it is ſaid after, his voice did then ſhake the earth: yea, before then, in the dayes of Noe hee was preached *vnto the diſobedient people,* who were drowned in the floude, and are nowe holden in the priſon of their ſinne, So that this wee knowe, in Chriſt are ſaued all his Saincts, and by Chriſte they haue bin taught all that euer did beleeue. Whereby we learne, all the ſacrifices of the Patriarches, and all ſacrifices and ceremonies of the Lawe, they purged no part of their ſinnes, neither was there any redemption in them: for the Iſraelite had not the Fathers ſacrifices, nor the fathers had their ceremonies, nor we haue nowe, either ſacrifices, or ceremonies, which were in honour amonge them, yet one ſaluation is vnto vs all: and therfore as wee may boldlie ſaye vnto them, all their ordinances in worldlie elementes, they did not purge their conſciences, meates and drinkes did not helpe them, who were daily exerciſed in ſuch obſeruations: ſo againe they may ſay vnto vs, neither our ſacramentes doe giue grace vnto vs, no more then theirs vnto them: they ſeale vnto vs the grace that is in Chriſt, and aſſure vs of the ſaluation that is in him: but in them ſelues there is no health at all. And if we may ſay thus, euen of the ſacramenrs inſtituted of God, in ſo much, that if they ſhould bee made cauſes of our iuſtification, and the glorie of Chriſte ſhould bee ſo giuen vnto them, wee might iuſtly cal them the beggerly elements of the world, and vnprofitable things. What ſhal we ſay or think of ſo manie childiſh toyes and fooliſh fancies, as we haue ſeene of late, when men will attribute ſaluation vnto them? When our owne workes haue this

1. Pet. 3.

Heb. 9. 9.

Heb. 13.

honour giuen them? When Holie Water, Belles, Candles, Croſſes, Palme-bowes, Agnus-deies, the beginning of Sainct Iohns Goſpell hanging about your necke: when to theſe thinges wee attribute power againſt the diuell, whom Chriſt vanquiſhed onely vppon his Croſſe, what name ſhall wee giue theſe beggerlie thinges? When pilgrimages, faſtinges, viſiting of mens tombes, kiſſing of reliques, purchaſing of Maſſes: when theſe thinges are exalted and ſaide to purge our ſinnes, what ſhall wee call them? What drunkenes, what witchings, what madneſſe, what brutiſh aſtoniſhment hath couered our ſpirits, that we ſhould beleue ſuch things? what ſtraunge illuſions and ſleights of Satan, haue hidde our vnderſtandings, that we ſhould know nothing? The ceremonies ordeined of God him ſelfe, the ſacramentes of his eternall teſtament, they are but helpes of our infirmities, to leade vs vnto Chriſte: from whom when you ſhall ſeparate them, they are no more Gods holy ſacraments, but beggerly elementes, and our owne fanſies, and fonde imaginations, which are contrarie to Chriſte, euen from our cradle, to exalt them thus, what is it, but a proude likinge of our owne preſumption. This is a cleare proofe, that in nothing is ſaluation but in Chriſte alone: and that one ſaluation hath bene from euer, while theſe outward thinges haue had many changes. And againe, in that Chriſt was then the Prophet, we are ſure the patriarches & forefathers did not worſhip God after their owne will and deuice, but only as the ſpirit of chriſt did teach them: from which teſtimonie of ſpirite when they fell away, all their religion was reiected: for onely in Chriſt, god

was.

was alſo well pleaſed: ſo that, though they had no lawe written, yet were they taught of God, and his Sonne was their ſcholemaiſter, to lead them in all trueth, reuealing his will vnto them, euer by ſuch meanes as beſt pleaſed him: and after, when GOD wrote his lawe, hee wrote this alſo as a decree for them to holde euer, that they ſhould neuer add nor take away, but doe only what they were commanded: and much more nowe in theſe laſt dayes, in which our Sauionr Chriſt hath appeared vnto vs in our owne nature, man like vnto vs, vppon whom we ſawe the holy Ghoſt to come downe, and God him ſelfe hath ſealed him, in makinge manifeſt his owne glorie, ſpeaking out of his cloude: *This is my beloued ſonne, heare him:* much more (I ſaye) wee ought now onely to heare his voice, becauſe nowe more clearly then euer before, hee hath reuealed all the counſel of God vnto vs: but now, the diuel hath bin no leſſe enuious againſt the ſaluation of man, then he hath bin before: nowe alſo he hath made ſome to ſet forth the imaginations of their owne hearts, and hath bewitched many to followe their damnable ways, by whom the way of truth is blaſphemed, & for their owne traditions ſake, hee hath made the worde of the Lorde Ieſu, of none effecte. This work hath he wrought in all the Papacie, yet we cãnot or wil not ſee his rebellious doings: Chriſt ſaieth, *his kingdome is not of this world:* yet hath he taught them to make their Biſhops princes, & hath giuen them power ouer life & goods: Chriſt ſaith, *the princes of the nations beare rule ouer thẽ: but it ſhal not be ſo among you:* yet hath he made his firſt begotten ſonne to weare a triple crowne, & al the kings

Iohn. 18.

Mat. 20.

of

of the nations to come kiſſe his feete. So Chriſte
h.4.23. hath taught vs to worſhip in ſpirite and trueth: to
ctt.16.27. drinke the wine in the ſacrament of his body and
Cor.14.19 bloud: to pray in a knowne tongue: to eate of anie
Cor.10.27 meates without ſcruple of conſcience: to vſe holie
eb.13.4. matrimonie in all eſtates, as a remedy againſt ſinne:
but as though Chriſt were no prophet vnto vs, wee haue abrogated theſe his lawes, and made other cõtrarie of our owne. This our eyes haue ſeene, & our eares haue heard, & whether we will or no, we muſt needes confeſſe it: yet, ſome flatter them ſelues in a maruailous madneſſe, and doing all things contrary to the Lord Ieſu, they ſay ſtill, they cannot erre: but they ſhall one day ſee and knowe, that Chriſt is the onely prophet of the newe Teſtament: and bleſſed be the Lord God, who hath made vs this day to beleeue it: and while yet the day of health and acceptable time is, to hearken only vnto him, and refuſe all the vaine inuentions of men.

It followeth nowe in the Apoſtle: *But the worde that they heard profited them not becauſe it was not mingled with faith to thoſe that hearde it.* As before the apoſtle cõcluded, repeating againe his exhortation: ſo in this verſe, he repeteth the cauſe, why they profited not by the word of exhortation, that we again hearing the cauſe of our ſin, ſhould bee made more wiſe, to take heede of it: and the cauſe was their infidelitie, becauſe ſaith he, *The word was not mingled vnto them with faith:* the word of God preached, is as a cup offered vnto vs, of which wee muſt drinke whether we wil or no: and one way, it is made vnto vs, a cup of the water of life: another waye, a cup of deſtruction & ſuch a liquor, as is of death vnto

death:

death:euen as faith or infidelitie is brought vnto it, ſo it is a cup of life or death. In this ſimilitude the Apoſtle ſpeaketh thus: *The worde was not mingled to the with faith.* As men that loue to ſit at the tauern, do mingle their drink with ſpices, or their wine with ſuger: ſo wee in that moſt bleſſed tauerne, in which the word of God is offred vs to drink, we muſt mingle it with the ſweet ſpice of faith, & it is a cup of eternal life vnto vs: otherwiſe, if we be vnfaithful, we haue loſt our bleſſing, & are fallen from the hope of life. Chriſt, who is the head corner ſtone, in whom the building doth ſtande, he is nowe to vs a ſtone of offence, at which we haue ſtũbled & are falen down becauſe we haue not receiued his word with faith. It is true, the goſpel is the power of god to ſaue mã, but yet to ſaue the man that doth beleeue, whether he be Iewe or Gentile: & here we ſee how god hath ioyned vnſeparablie his word & our faith: wherfore it is alſo called, *the word of faith:* neither is it poſſible to be faithful without the knowledge of the word: neither is any knowledge of the worde profitable, but being mingled with faith. This (dearly beloued) is no obſcure doctrine, that you ſhould not vnderſtand it: neither is it taught vs in ambiguous words that ye can doubt of it, but it is plaine and plainlie taught, that if wee wilbe ſaued by Ieſus Chriſte, his word muſt be mingled to vs with faith: if wee be of the newe Teſtament, and belonge vnto this couenant which is made in Chriſt, to the forgiueneſſe of our ſins, then *we belene the word that is preached, & the lawes of God are written in our harts.* And S. Paule ſetteth out this ſo cleare vnto vs, that it is impoſſible, impoſſible I ſay, for any to know the goſpell, and to

1. Cor. 1
Hebr 1

be ignorant of it: for this is the goſpel, as Paul ſaith:
Rom.1.16. *The power of God to ſaue all that doe beleeue*, doe you heare this? and doe you vnderſtand it? tell me then, what think you of that religiõ, wher this preaching of the goſpell is holden back: nay where they haue bin ſo ennious vnto it, that they haue not ſuffered the word to be in ſuch a lãguage as the people might once read & vnderſtand it? The Prieſts them ſelues, vpon whõ they laied the work to ſacrifice for their ſins, & to whom they confeſſed their ſinnes, to haue forgiuenes of them. And what (I ſay) will you think of ſuch a people? or what religion haue they, doeth not the Apoſtle ſay true: there is no ſaluatiõ but by beleuing the word, as it is preached vnto vs? and do they ſay true, that the Maſſe purgeth our ſinnes, the prieſt forgiueth them? & the Maſſe is in Latine, the prieſt is ignorant, the people are led with vain imaginations: no faith, no worde is in all their doinge? but it is no maruel though ſome men be robbed of their harts, and beleue all the illuſions of Satan: for how can a man beleue the truth, except the ſpirit of god be in him? Pharaoh was not taught by all the wonders that Moſes wrought in Aegypt. The Iewes were not the wiſer for al the miracles which Chriſt wrought before thẽ. If ſuch things haue happened in the dayes before vs, though now the apoſtles and Prophets doe all cry. Without faith in the Goſpell preached, you can neuer be ſaued: Ignorance is abhomination before God: and yet the Pope who taketh the word from vs, teacheth vs no faith, coueteth vs with blindneſſe, prayſeth ignorance in our hearing: if we embrace him, follow him, loue him, ho-

honor him, as Pharoh did Iannes & Iambres, or as the Iewes did Annas & Caiphas, let vs not maruell, no new thing hath happened in our dayes The Lord hath not lightned their minds, & what wiſdome can be in them? but we wil leaue them to him, who is iuſt & merciful: and let vs pray, that his worde may be alwayes mingled vnto vs with faith, that in this great darkneſſe of the worlde, wee may ſee light.

One thing elſe we may here marke, that it is ſaid: *the Word did not profit them, becauſe it was not mingled with faith:* wherby we know it is only faith that cõmendeth vs vnto god, without which the word is in vain, the preſence of Chriſt is in vain, to be his brother, ſiſter, mother, al is in vaine: nothing but faith carrieth vs with boldnes into his preſence. Manie ſingular proofes of this our Sa. Chriſte ſheweth in many places, when a woman crieth vnto him: *Bleſſed is the Wombe that bare thee, and the pappes that gaue thee ſuck.* Our Sauior Chriſt anſwereth: *nay rather, bleſſed are they that heare the word of God, and keepe it.* When ſome ſaid vnto him: *Behold thy mother and thy brethren would ſpeak vnto thee,* he anſwered again: *He that doth the wil of my heauenly father, he is my brother & my mother.* In another place whẽ cõtrouerſie was, how we ſhould haue life & ſaluation through him, he ſaith to his diſciples: *The fleſh profiteth nothing, it is the ſpirit that quickeneth:* noting in al this, that not his bodily preſence, not his kinred, not the trauel of his mother, nor any thinge is imputed vnto vs for righteouſneſſe, but only faith, in which we beleeue, accordinge to his goſpell preached vnto vs: that in his death all our ſinnes are purged, and in his reſurrection we are iuſtified. This maketh vs acceptable,

Luke.

Matt.

Iohn.

and without this it is vnpossible to please him: this the Apostle teacheth vs here, when he saieth: *For this cause, the word profited them not, because it was not mingled vnto them with faith*: for only faith doth all, apprehendeth all, ouercommeth all, and the gates of hell shall not in the end preuaile against it: and the Lord increase this faith in vs. And let vs pray, &c.

¶ *The nineteenth Lecture, vpon the 3.4.5.6.7.8.9.& 10 verses.*

3 *For we which haue beleeued, doe enter into rest, as he said to the other As I haue sworn in my Wrath, if they shall enter into my rest: although the Workes were finished from the foundation of the Worlde.*

4 *For he spak in a certain place of the vij day on this wise: and God did rest the seuenth day frõ all his workes.*

5 *And in this place again: if they shal enter into my rest.*

6 *Seeing therefore it remaineth, that some must enter thereinto, and they to Whom it was first preached, entered not therein for vnbeleefes sake.*

7 *Againe, hee appointed in Dauid a certaine daye, by To daye, after so longe a time, saying, as it is said: this day, if ye heare his voice, harden not your hearts.*

8 *For if Iesus had geuen them rest, then Would he not after this haue spoken of another daye.*

9 *There remaineth therfore a rest to the people of God.*

10 *For hee that is entred into his rest, hath also ceassed from his own Workes, as God did from his.*

THis Scripture, which now I haue read vnto you, I must needes confesse, to me it seemeth yet somewhat obscure, neither hath God so reuealed it vnto me, that I dare boldly pronounce, this it is: but, submitting my selfe to any better interpretation

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which ſhalbe ſhewed of other, accordinge to that which God hath giuen me: ſo I wil ſhewe you what I thinke moſt likely, and ſo much the more boldlie I will ſhew you mine opinion, becauſe, by the grace of God, I will ſpeake nothing, but agreeable to all which the Apoſtle before hath moſt plainly taught vs. You knowe, howe earneſtly he hath exhorted vs to heatken vnto Chriſt: what fault eſpeciallie ſhall make vs neglect it, and that is infidelitie: what great perill we haue in this ſinne, and that is: *We ſhall not enter into his reſt.* Now, he teacheth and addeth ſure argumentes to his doctrine, howe we ſhall auoide ſo great puniſhment, and ſo great ſinne, and howe we ſhalbe obedient vnto Chriſt: and that is, by faith an humble acknowledgement of him to bee our Prophet, and a conſtant beleeuing of all his trueth. This doctrine firſt he ſetteth downe in theſe words: *For we enter into his reſt that doe beleeue.* This he proueth firſt, by the manifeſt text afore alleadgeth, for it was ſaid: *To whom I ſware in mine anger, that they ſhould not enter into my reſt:* meaning the vnbeleuing and vnfaithfull: therefore we that are beleeuing & faithfull, we ſhall inherit that reſt. This I thinke to be the meaning of theſe wordes following: *As it is ſaid: to whom I ſware in my wrath, that they ſhould not enter into my reſte.* Nowe, becauſe the Apoſtle hath reaſoned long and much, out of this place of the Prophet, and will yet reaſon longer, he wiſelie foreſeeth, what might be here aunſwered of the Iewes, that this place is of the people of Iſrael, meant of their entrance into the lande of Canaan, vnder condition of obedience of the lawe of Moſes, and therfore rather teacheth them to keepe ſtill thoſe ordi-

nances, then to change them for new, & follow this Ieſus, of whom they haue not hearde before. This cogitation might eaſilie ariſe, & they might ſoone be ſo perſuaded, that the prophet ſpake of the preſent time: now therfore, in the words following, the Apoſtle taketh away this offence & doubt, teaching that not vnto them onely, but to vs alſo it was ſpoken, and with this caution proueth with other argu ments the former doctrine: that by faith grounded in our prophet Ieſu chriſt, we ſhal enter into his reſt And he ſaieth thus: *Eſpecially ſeeing his Workes were finiſhed from the foundation of the worlde.* The worde which is here commonly tranſlated, although I engliſh it thus, *Eſpecially ſeeing:* which I doe becauſe the ſence well agreeth, and I knowe nothing to the contrarie but the word may well beare it: ſo nowe touching the obiectiō before made, the Apoſtle anſwereth thus: Neither can this be meant of the reſt of the land of Canaan, in obeying the law of Moſes: for when neither the law was yet giuē, neither the land once promiſed, yet thē was this reſt of the lord into which his people did enter: for the ſcripture ſaith, euen at the beginning: *The Lord reſted the ſeuenth day from all his Workes.* Nowe this obiection thus being confuted, there is alſo in theſe wordes, the ſecond reaſon for proofe of this doctrine before taught, that they enter into the Lords reſt which do beleeue, and the reaſon is this: Seeing God finiſhed his workes, ſtreight from the foundation of the worlde, ſo that then he was ſaide to reſt the ſeuenth day, men entred not into that reſt, by the obſeruation of the lawe of Moſes, which was not giuen, nor by any workes of fleſhe, which were euer vn-

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profitable: but it is cleare then we entred by fayth: according to this which is written: *To daye if you heare his voice, harden not your heartes*: this argument is plaine in theſe wordes: *Eſpecially ſeeing his workes were finiſhed from the foundation of the worlde*: for he ſaith in a certeine place of the ſeauenth daye thus: *and God reſted in the ſeuenth daye from all his workes*: but of this argument, we will ſpeake again in the ninth verſe. Here the Apoſtle may ſeeme to ſome of vs, to reaſon not very ſtrongly: for howe proueth he that it is one reſt of which it is ſaide, yee ſhall not enter into my reſt: and againe, the Lorde reſted the ſeuenth day: for the one ſeemeth to be of God alone, the other a figuratiue promiſe ſet out vnto vs: but this doubt is ſoone taken awaye: for when it was ſayd, *God reſted the ſeuenth day*: was it not alſo ſaid: *he bleſſed the ſeuenth day and halowed it*: which is, he appointed it to this holy exerciſe, that man ſhould leaue off his other thoughts, and conſider the power and wiſedome and goodneſſe of God in all his creatures, whereon after he gaue his lawe written: *Remember thou keepe holy the ſabboth day, ſix daies ſhalt thou labour, but the ſeuenth, &c.* by which it was plaine, that this reſte was the ſame, vnto which they were after called: and thus we ſee the Apoſtles wordes, howe apte they be to his purpoſe.

It followeth nowe: *And in this place againe, if they ſhall enter into my reſt*. In theſe wordes the Apoſtle teacheth, that this is alſo the ſame reſt which the firſt was: where we ſee that the reſt of the lande of Canaan, was, that they ſhould there enioye peace, and in his holy place praiſe god day & night, who had deliuered them out of the cruell bondage

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of Aegypt, and from all hurt of the great & terrible wilderneſſe: in ſteede of which, he had giuen them a moſt pleaſaunt countrie, that flowed with milke and honie. Now vpon the warrant of all this truth, that one reſt hath bin from the beginning, though the name may bee often named in ſundrie reſpectes, as firſt, it was ſo called, becauſe God reſted from his workes: againe, becauſe the people entred into a peaceable lande, in ſteed of a perilous deſert: ſo vpon other occaſions, this name of reſt is named, but all in one ſpirituall ſenſe, that is now a ceaſſing from our owne works, to doe the workes of God, & after this to dwell in the peace and reſt of his glorie for euer: therefore, where promiſe of entrance into his reſt is, it is a promiſe made vnto all, and of all ages: vpon this (I ſaye) the Apoſtle ſaieth further: *Seeing therefore it remaineth that ſome muſt enter therinto, & they to whom it was firſt preached entred not becauſe of their vnbeliefe: againe, he appointed in Dauid a certeine day, by to day, ſaying after ſo long time, as it is already alleadged, to daye if you will heare his voice, harden not your hearts:* in al theſe wordes, he concludeth as he taught before, that ſeeinge this reſt hath bin euer ſet out, to our firſt fathers, to the people of Iſrael, yet they entred not for vnbeliefe, ſeeing it can not bee, but ſome muſt needes enter, for the graces of God muſt needes bee enioyed, therefore in Dauid it is againe ſaide: *To day if you will heare his voice, that it might be knowen, that we which doe beleeue ſhall enter into his reſt.* So in theſe two verſes, is the concluſion of the two former arguments: to proue, that onely by faith, we ſhall enter into his reſt. And this I take to be the natural meaning of theſe words

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in the 3.4.5.6. and 7. verſes. It followeth in the 8. verſe: *For if Ieſus had giuen them reſt, hee would not haue ſpoken of any other reſt after.* Theſe words proue by another reaſon, that the former prophecie is not meant of the lande of Canaan, according to the obiection before ſpoken of: and his reaſon is this. Ioſua led them into the lande of Canaan, a great manie yeares before the Prophet Dauid made this exhortation: if therfore it had bin ment of that lande, to what purpoſe did Dauid ſpeake thus ſo long after? could it bee threatned vnto them, they ſhould not enter into that reſt, into which they had already entred, and dwelt there foure hundreth yeares? Vpon this reaſon he concludeth in the ninth verſe: *Therfore, there remaineth yet a reſt vnto the people of God.* In the tenth verſe he ſheweth at the laſt, what this reſt is: that wee ſhould no longer walke in our will, but reſigne our ſelues ouer to the obedience of the wil of God, euen as we looke to enter at the laſt, into that reſt and dwelling place, which is in heauen, not in earth, & which God had pitched and not man, in theſe words: *for hee that hath entred into his reſt him ſelfe hath alſo reſted from his owne workes, euen as God reſted alſo from his.* Thus I haue plainlie as I coulde, ſhewed you the whole meaning of all theſe wordes which I haue read togither vnto you: and I haue the fewer thinges ſeuerally to note vnto you in them, becauſe, as you haue heard the wordes were moſt of them mentioned before: and as occaſion was, then I ſpake of them more at large vnto you, onely of the other things which before the Apoſtle ſpake not of, I wil note vnto you what I think neceſſarie. In the thirde verſe I tolde you howe the

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Apoſtle taught vs, that this reſt, to which wee bee called, was the reſt of God from the beginning: becauſe from the beginning, it was ſaide, God reſted the ſeuenth day: what we ſhould learne in this, wee may plainely ſee the commaundement: *Keepe holy the Sabboth day*: For that day was inſtituted for this cauſe: becauſe then God reſted from his workes, & in that day a reſt is commaunded vnto vs, that in it we ſhould doe no maner of worke: and why (dearlie beloued) ſhall we reſt? God is not pleaſed with idleneſſe, he will not haue vs like the idle men that at the ix. houre of the daye, ſtande ſtill idle in the market: but God commaundeth vs to keepe that day holie vnto him, which is to ſerue him in it, and not our ſelues. Nowe, ſeeing in this day wee muſt glorifie God, and reſt from our owne workes, to conſider his workes, from which in this day he reſted, it is plaine and euident, that it is a Sabbaoth dayes worke, wiſely to meditate in all the workes of God: for as Paule ſayeth: *They are the wiſedome of God, in which we ſhould knowe God*, and in them the inuiſible things of God, that is, his eternall power and Godhead that we ſhould knowe him and glorifie him, and giue thanks vnto him. So we read in the booke of Iob: when Eliphas would perſuade Iob to the feare and reuerence of Gods maieſtie, he biddeth him beholde the ſtarres, howe high they are. The Prophete Eſaye, when hee will aſſure the church of the mercie of God, that he wil according to his mightie power fulfill all his promiſes, hee ſayeth thus: Who hath meaſured the waters in his fiſt, and counted heauen with his ſpanne, and comprehended the duſt of the earth in a meaſure, and

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weyed the mounteines in a weight, and the hilles in a balance? In meditation of theſe great workes of God, the Prophet would teache them, to feare no man, but put their only truſt and confidence in god. So the Prophet Ieremie, ſetteth out the conſtant courſe of the day and night, for vs to conſider, and in it to know how vnchaungeable the loue of God is to all his Saincts. So our Sauiour Chriſt, by the goodlie colours of the flowers of the field, he would haue vs learn, what a fatherly prouidence God hath ouer his children to couer their nakedneſſe, who cloteth ſo glorioufly the vadinge flower. The Prophet Dauid in many places, & ſpecially Pſalm. 104. doeth make a goodly reherſal of the prouidence of God, in ruling the whole worlde: thereby exhorting vs to obey God, to hate iniquitie, and concludeth with this excellent ſentence: *Let the ſinners be conſumed out of the earth: & the wicked till there be no more. O my ſoule prayſe thou the Lorde, prayſe ye the Lorde:* if wee by theſe exhortations and inſtructions can teache all our ſenſes our eyes to ſee, and our eares to heare, ſo that in the creatures of God, we can ſee his glorie, loue his goodneſſe, feare his Maieſtie, expreſſe his image in al our conuerſation: then are we ſure wee keepe holie his Sabbothes, and we enioye the good beginnings of that bleſſed reſt, into which wee ſhall enter for euer: but if wee bee vnprofitable creatures in the world, if we haue eyes and ſee not, and eares and heare not, and the ſight and vſe of ſo excellent workes, can ſtirre vs vp, neither to loue nor feare, not once to knowe ſo excellent a workeman, we are holden in the bondage of a ſpirituall Aegypte, and wander in ſtraunge and vnknowen

Matth. 6.

Pſal. 104.

Pſa. 104.

wayes of a ſpiritual wilderneſſe, where we haue neither any water of life, nor any ſecret Manna, to ſatiate and fill our faint and hungrie ſoules: we walke in the world, as ſubiects of the world, and dwell on the earth as ſeruants of the earth: the oxe and the horſe do as we do, they eate, and drinke, and ſee the ſunne, and vſe at their will the daye and night, and neuer conſider him who made all theſe things. Let vs not be like vnto them, but as we haue harts able to cõprehend better things, ſo let vs vſe them, that we may fill our wayes with perfect peace. If God haue giuen vs the meane eſtate of life, in which neither we want nor yet abounde, but our meate, our drink, our cloathing is ſufficient vnto vs, let vs acknowledge the great goodnes of God, who hath ſet in vs an example of the eſtate of life, which him ſelf hath teſtified to be good for vs, in that praier which he hath taught vs all: *Giue vs this day our daily bread.* If God haue giuen vs pouertie, cold, nakednes, and much affliction, let vs thinke with our ſelues: How good is God vnto vs euen in theſe dayes of calamitie? for hath he not made vs like his only begotten ſonne, a man deſpiſed in the world, and of ſmall account, who had experience of al our ſorrow & grief, that we againe carrying his image, might die with him, that we might alſo reigne with him in the due time which he hath appointed: againe, let me ſee this alſo in my pouertie and affliction, God hath by this meanes prepared me ſo, that whatſoeuer is done vnto me, God will impute it as done vnto him ſelfe: whoſoeuer ſhall mocke or diſpiſe my life, hee reprocheth God that thus hath made me, whoſoeuer ſhall cloth, feede, harborough me: Chriſt ac-

atth. 25.

cepteth

cepteth it as his owne, as if he were hungrie, and receiued meate: he were naked, and receiued raiment: what a marke and print of the loue of god is this in me, and howe blessed is this estate, which of so many is thought most miserable? if God hath giuen vs high and excellent honor, if in the middes of my pleasure, with a wise heart I can think thus: This is yet the place of my banishment, my body is a prison house in which my soule is in bondage, my life is a pilgrimage in which I wander, as in a countrie that is not mine owne: and yet, if god haue here filled my senses with so many delights, if such bee the glorie of these kingdomes and this nobilitie? If the honor and riches of these dayes, haue so great gladnesse of heart, ô Lord, what are the Heauens of Heauens, where we are citizens, which is our countrie, where our bodie is glorious, and crowned with life, where thy maiestie shall shine in perfect beauty before vs, where all things shalbe our own, & we shalbe thine. A happie Lordship, a happie Earledome, a happie man, whose honor teacheth him thus to know the Lord, who hath had mercie vppon him. These and such like meditations & thoughts, which carrie vp our mindes from the Creatures to the Creator, and frō our worldly calling to him that hath called vs, these doe lead vs into the rest of the Lord: these are our holy workes on the sabbaoth dayes, and this is our wisedome in enioying all the benefites of God. But of this meditation I spake before vnto you, in the exposition of the sixt verse of the second chapt. Nowe touching this worde whereof we haue heard so much, that is, the rest of God, wee must marke, how the scripture vseth it: sometime for the trueth,

which

which is euer one: ſometime for the figures, which haue bin diuerſe. The true and perfecte reſt is that which is nowe begonne in vs, the reſting from our owne workes, that is, our dyinge vnto ſinne, & the crucifying of the olde man, that wee may giue ouer our bodies vnto the Lord, to be ſeruants of righteouſneſſe, & that only his ſpirit may reigne in vs, that
Gala. 2. 20. as Paule ſaith, it be not now we that liue, but that it be Chriſt that liueth in vs: & this reſt ſhalbe made perfecte in the reſurrectiō of the iuſt, when we ſhal be ioyned vnto Chriſt our head, & God ſhalbe vnto vs all in all. The figures of this reſt (as I ſaide) haue bin diuerſe. The firſt figure was the reſt of the ſabboth day, called our reſt, becauſe we were without bodily labour, only in ſpirituall exerciſe, to conſider the works of God, his greatnes & power, and goodneſſe, & therby to learne with all our hartes to ſerue him, & to glorifie him as our only god: ſo that al the ſeuenth day longe, while the ſunne ſhined, it preached vnto the people, that they ſhould ceaſſe from ſin, & ſerue God, die vnto the world and liue in him. An other figure of this ſpirituall reſt, was the land of Canaan, called their reſt, becauſe they ceaſſed fro the fearefull trauaill of the ſolitarie wilderneſſe, and from feare of enimies which alwayes roſe againſt them: & from their bondage before in Egypt, now inhabiting a quiet countrie full of all fruit & pleaſure: and their ſpirituall exerciſe in this reſt, was to ſee from what miſeries God had deliuered them what bleſſings he had giuen them, howe mightily hee ſaued them from all hurt of man and beaſt, and euerie creature: and therfore now, in a holy reſt and quietnes, to be thankfull vnto him, to ſerue him, to

truſt in him, to reſt vnder the ſhadow of his wings. Another figure of this reſt, was alſo the Temple, of which it was ſaid: *This is my reſt for euer: here will I dwell, for I haue a delight therein:* called alſo the reſt in reſpect that before, the Tabernacle and the Arke was carried from place to place, but now it was ſetled for euer in mount Sion: the ſpirituall exerciſe of this reſt, was, that God had nowe made knowne vnto them his ſtatutes and ordinances, in which they ſhould liue, his couenaunts and promiſes were ſure vnto them, and that they ſhould not imagine vaine thoughts, or followe their owne deuiſes, but abide in the waies of God, acknowledginge them alone, to be the wayes of life, and ſo giue ouer themſelues to walke in them. Theſe were the figures of this ſpirituall reſt which abideth for euer: and vnto vs now to whom figures haue ceaſſed, this reſt is ſet out clearlie in it ſelf, that we ſhould liue in it, ceaſſe from our owne works, doe the workes of our God, and worſhip him in ſpirit and trueth, hauing according to this exhortation of our Apoſtle, our Sauior Chriſt our onely Prophete, to reſt in his worde: our onely Prieſt, to reſt in his ſacrifice for ſinne: our onely King, to reſt in his defence: our onely head, to reſt in his nouriſhment, who onely with his bleſſed ſpirite feedeth vs to eternall life, and worketh in vs all in all. This is that kingdome of God, which we are taught to pray, that it may come and proſper: and this is that the Prophete Eſaie ſayeth of the roote of Iſhai, *That in thoſe dayes his reſt ſhould bee glorious:* this is the trueth figured in all the former reſtes of the Sabbaoth, of the lande of Canaan, of the Temple, as Zacharias, full of the holie

Pſa. 132.

Eſa. 11. 10.

ghoſt

ghoſt, doth moſt plainly ſhewe. *This is* (ſaith he)
ke 1.7. *the othe which he ſware to our father Abraham, that he would graunt vnto vs: that we beeing deliuered out of the hands of our enimies, might ſerue him without feare in holines and righteouſnes, all the dayes of our life:* and this reſt hath in it, as Paule ſaith, *a pure heart*, that is, vnfeined & conſtant loue: *a ſincere faith*, that is, holy and true religion: and, *a good conſcience*: that is, peace toward God through Ieſus Chriſt: and theſe properties of our reſt (dearelie beloued) mark them wel, that we may knowe the place, where wee dwell in peace: and leſt we thinke fooliſhly, that we are at reſt, when yet wee are toſſed in the tempeſtuous ſea: our religion muſt be pure and vntouched, from the curious and entiſing fancies of Philoſophie, from
1.2.8. traditions and decrees of men, from ſuperſtition of the elementes of the world: as meate, drinke daies, times, & ſuch other: to be ſhort, pure from al things, which Chriſt our onlie prophet hath not taught vs. And how can we thinke then, that we are yet in this reſt, if we be holden with decrees: *Touch not, taſt not, &c.* if counſels, and fathers, which are diuerſe, and daily renued, do lead vs with their ſundry iudgmets: what reſt is in my religion, if thus I muſt walke vncertainlie? It was ſaide of the firſt reſt: *What I commaunde thee, doe that onely*: this reſt is nowe abundantly confirmed vnto vs, more amplie then before as Chriſt is greater then Moſes: and howe then doe we ſeeke after any inſtruction, but onely after the word of Chriſt alone. Againe, ſeeinge in our reſt is vnfeigned loue: contention & ſtrife, and quarels are caſt out: how doe we ſay, we are entred into our reſt when this diſſention is among vs, one with another:

let

let vs looke vnto it well, to whom it belongeth. It is a grieuous thing to trouble the peace of the church: so is it a grieuous thing to see trueth lye hidden, or despised: therefore iudge not you rashly, nor condemne any mans worke before it be tried. Wee are called vnto a rest, and let vs nourish our peace: who soeuer fall out with vs, let vs not fall out with them, but let vs seeke the trueth in loue, and so shall bee built vp the decayed places of Sion: and to our selues euery one of vs this I say, yet not I, but S. Iohn, That, *He that loueth his brother, he hath no offence in him whereat an other should fall:* and therefore, in any cõtrouersies that can arise in the church, if we feare God, lett vs followe this rule: let vs not doe anie thing for vain glorie, for honor, for riches, for pleasing men: for if we doe, we may be assured, offences will arise, and we shall be guiltie of them: but if onlie Gods glorie & the loue of our brethren doe constraine vs, God will giue vs the spirit of wisdome & peace, and we shall not bee offences vnto any: but this let you & me commit vnto the Lord with our hartie praiers, & he wil bring to passe a good worke in our eyes. Againe, our rest must be in all trueth: & how doe such mẽ seeke the glorie of this rest, which fill the world with lying and flattering, which call good euil, & euil good, light darknesse, & darknesse light? The Prophet Amos complayneth of the Iudges of his time, that they were so corrupte through brybes, that they were redie to sell the people for old shooes: if he were aliue now, he would ad to this another complaint, that some preachers are also so corrupt, that they will sell the trueth for a mourning gowne, Let a man be now neuer so blinde, that

1. Ioh. 2

Amos. 8

he walke as at midnight when it is noone dayes, yet you ſhall finde ſome preacher will commende his ſight: if a man were as blacke as the blacke horſe
14.1. ſpoken of in the Apocalypſe, that nothinge were in him but ſhadowe and darkneſſe, yet hee ſhall finde a blacke prophet with a black mouth, and a headlong tongue, to make him as white as the white woll, or as white as the white ſnowe: and if a falſe tongue could colour him more then that, it is ſet to ſale, and it is eaſily bought. But haue ſuch men care of our bleſſed reſt? or doe they delight in the glorie of it? Doe they thinke that in the church of Chriſt it wilbe euer ſuffered, that the ſweete and coſtly garments of Gods ſainctes ſhalbe taken from them, & made a ſpoyle for ſtrangers? or he that goeth about this, ſhall he not diſquiet our peace? Leaue off then you that feare the Lord, leaue off to ſell the prayſes of faith & of religion to thoſe which neuer ſought and inquired after them. Remember Elihu ſaith: If
32.22. I ſhould giue titles, my maker would deſtroy mee: Doe not therefore iuſtifie the ſinner while thou liueſt. Thou fooliſh praiſer, and thou fooliſh praiſed, what ſubſtance is there in you, but a blaſt of winde? Let vs then leaue off lying, & ſpeake euery man the trueth from our hearts, and ſo let vs enter into our reſt, and dwel in the peace of Gods church togither. Nowe, one worde more touchinge this reſt: the ſeuenth day is called the Lordes reſt: the lande of Canaan, is called his reſt: the temple, his reſt: the goſpell, his reſt: yet were not all theſe his reſt, but figures and preſentations of it: as times, places, meanes, by which wee ſhould reſt in him: yet had they the name of the reſt, as things liuely preſenting the

reſt

reſt vnto vs, and in which we enioyed the ſpirituall reſt: and thus it is in all ſacramentes, becauſe they preſent vnto vs gods graces, and his holy ſpirit worketh in the miniſterie of them, the more to aſſure our faith: they are alſo named by the things which they preſent vnto vs. Nowe touchinge the Sabboth day which is here mentioned, you ſee from the beginning it was a figure of our ſpiritual reſt in chriſt: ſo that as all figures in him haue ceaſſed & are complete: ſo the obſeruatiō of that ſeuenth day hath alſo ceaſſed, and the trueth of it muſt ſhewe it ſelfe, which is, that not the ſeuenth day, but all the dayes of our life, our thoughtes ſhould be with God, and our workes to his glorie: and thus the olde Sabboth was ceremoniall, and is now abrogate, euen as you ſee: for that Sabboth, is now our ſaturday, in which we lawfully occupie our ſelues in all honeſt labor of our calling. An other ende of that Sabboth was according to the manners of men, neceſſarie for them then, and now neceſſarie for vs: and that was, that they might haue a time, to meete together, to worſhip God in the Congregation, to make publique prayers, vſe his ſacramentes for ſtrengthening their faith, heare his law, & his prophets, that they might learne his iudgments, and edifie one another in the knowledge of God: this ende of the Sabboth muſt needs be perpetuall, as long as our weakneſſe needeth mutuall helpe, and as long as it is meet wee ſhould openlie ſerue the Lord: to this end the commandement is ſtil read vnto vs, *Remember thou keepe holie the Sabboth day*: which now is our ſunday ordeined by the apoſtles examples, that the ſuperſtitiō of the Iewiſh Sabboth ſhould be taken away, and

kept holie, that thus we ſhould occupie our ſelues in that day: otherwiſe the olde Sabboth can poſſiblie be kepte of vs, no other way, but as the Apoſtle here teacheth vs in the tenth verſe, that as we ſee God reſted in it, from all his works: ſo we in all our life muſt reſt from our own workes, that is, we muſt reſt from our care or regarde of the fleſh, to accompliſh the deſires of it: but as wee are bought with a price, ſo wee muſt yeeld our ſelues ſeruants vnto our Lorde, and offer vp our ſelues a holy and liuely ſacrifice to doe his will: and thus farre of this text. Nowe let vs praye, &c.

¶ *The xx. Lecture, vpon the* 11.12.and 13. verſes.

11 *Let vs ſtudie therefore to enter into that reſt, leſt any man fall after the ſame example of diſobedience.*

12 *For the worde of God is liuely and mightie in operation, and ſharper then any two edged ſworde, and entreth through, euen vnto the diuiding aſunder of the ſoule and the ſpirit, and of the ioyntes, and the marrowe, and is a diſcerner of the thoughtes and the intentes of the hearte.*

13 *Neither is there any creature, which is not manifeſt in his ſight: but all things are naked and open vnto his eyes with whom he hath to doe.*

IN this eleuenth verſe, the Apoſtle maketh his laſt proofe of Chriſt to be our Prophet, becauſe the force of this worde of God agreeth not but with the Maieſtie of his perſon, and ſo entreth into a notable deſcription of the vertue & power of this word, making earneſt exhortation, that wee would

vſe

vſe the great benefite of it, and therefore he ſayeth firſt: *Let vs therefore ſtudie to enter*, that is, let vs labour, let vs be carefull, let vs giue all indeuour, let vs care and trauell that we may enter: thus ſhaking off all ſluggiſh dulneſſe, and quickning them from heauineſſe of ſpirit, as vnto a thing of great weight, he calleth vs with great care and ſtudie to giue our ſelues vnto it. And here, in this word, *Let vs ſtudie*, we haue a plain interpretation of that he ſaid in the firſt verſe: *let vs feare*: for the whole verſes, that & this, as you may ſee, haue one and the ſame meaning: there he ſayth: *Let vs feare, leaſt forſaking the promiſed reſt, we ſeeme to be fruſtrate*: that is, leaſt by ſuch vnfaithfulnes as was in them, wee alſo make the promiſe to vs in vaine: here hee ſayeth, *Let vs ſtudie to enter into this reſt, leaſt wee fall into their example of vnfaithfulneſſe*: thus the exhortation being all one, it is manifeſt, that this worde, *Let vs feare*, which he vſeth firſt, hath the meaning of this word *Let vs ſtudie*, which he vſeth now: ſo that this is (as I told you then) the feare of Gods children, a careful ſtudie and indeuour to walke faithfully before God. And another good leſſon wee may heere learne: ſith the Apoſtle ſayth, *let vs ſtudie*: it is plain we ought not to nouriſh in vs (as the maner of the world is) a careleſſe ſecuritie, to ſpeake and thinke of our hope in God with a ſecure mind, as if we cared not greatlie for it, or longed not much after it: ſuch a careleſſe minde is altogither vnmeete for the profeſſion of the Goſpell of Chriſt, and it is a thing that we doe all vnderſtand, none can excuſe himſelfe by ignorance: we knowe the fault by the triall of our owne heart, when we thinke of God and his

heauenly kingdome, what parte and fellowſhip wee haue in it, wee can tell how our heartes are then affected: if it bee our ioie, our comforte, our conſolation: if it drawe our delight and ſtudie after it, thé we are children of that kingdom, then we obey this calling of the, Apoſtle which is here: *Let vs ſtudie to enter into this reſt:* but if wee can think or ſpeake of the kingdome of heauen, as wee woulde ſpeake of farre countries, for talke ſake, to heare what is ſayde of thé, but without any care whether wee ſee them or no: then we are ſeduced with the deceit of ſinne, and this exhortation of the Apoſtle is made in vaine vnto vs. And let vs not here deceiue our ſelues to think, we haue our cares for the life to come, when we haue no care at all for it: our nature is here verie blind, and beleeueth eaſilie her owne vaine fancie: not onely Scribes and Phariſeis, and ſuche froward ſinners, doe preſume much of their own righteouſnes, and glorie in them ſelues, but euen gods good people are ſoone beguiled with ſelfe loue: thé Co-
3.3. rinthiãs talked much that they were wiſe, that they were ſpirituall & holy men, but S. Paule ſaith vnto them: Seeing ſuch contentions, emulations, ſectes, are among you, you are yet children & you are carnall. So wee (dearelie beloued) if wee will ſay we feare before God, our care, our ſtudie, our hart is in the kingdome of God, and yet we laugh when wee talke of his iudgments, make our ieſtes and rymes with his holie word: or if wee be nothing moued in ſpirite when wee ſpeak of it, then are wee not ſtudious, but careleſſe, ſecure, negligent, & wee heare not this exhortation of the Apoſtle, *Let vs ſtudie to enter into his reſt*: and thus is this exhortation ended,

made

made out of the wordes of the Prophete: *To day if you will heare his voyce, harden not your hearts, &c.*

It followeth now: *For the worde of God is liuely and mightie in operation, and ſharper then any two edged ſword, & entreth through, euen to the deuiding aſunder of the ſoule & the ſpirit, and of the ioynts & of the marrowe, and is a diſcerner of the thoughtes and the intentes of the heart, neither is there any creature which is not manifeſt in his ſight, but all thinges are naked and open vnto his eyes, with whom we haue to doe.* In theſe words the Apoſtle ſetteth out the nature of the worde of God vnto vs, vpon what occaſion we may eaſily ſee, he hath taught that Chriſt is our onely Prophet, & we haue no other ſchoolemaiſter to teach vs, & inſtruct vs in the wayes of God: he hath alſo earneſtlie exhorted vs to heere his voyce, and faithfullie to hearken vnto him, leaſt wee fall into the condemnation of others, who haue bene deſpiſers afore vs, and whoſe iudgement wee ſhould not eſcape: for the worde of God woundeth, euen into the ſoule of the ſinner: thus hee commeth to this deſcription of the ſtrength and force of Gods word, as may appeare by his owne wordes going before, *leaſt wee fall into the ſame example of diſobedience*: thus prouing it that we can not eſcape, becauſe the word is ſo ſtrong and mightie. And this doctrine of the Apoſtle, let it this day be our inſtruction, if we do beleeue: or if we think the Apoſtle ſaith true, that the worde of God hath ſo great power in it, let vs regarde it, let vs giue our feare, our reuerence, our obedience vnto it: for howe great a ſinne muſt it needes bee, to deſpiſe a thing that is ſo precious?

and

and howe great perill is there in it, to prouoke a thing againſt vs which is ſo ſtrong? If it were but the roaring of a Beare or Lion, it would make anie of vs affraid, yet could it but onely pearce into our eares: if it bee but the voice of thunder, it ſeemeth to make the very earth to ſhake, yet is it but a bodilie ſounde, and the ſpirit heareth it not a whit: what then? When he ſpeaketh whom the marrowe within our bones doeth heare, howe truly ſaith the prophete of him, his voice ſhaketh not only the Sea, & 7. the drie lande, but the verie heauens alſo? and can we haue yet anie excuſe, if wee heare not him that ſpeaketh ſo lowde? If we beleeue not him, to whom our owne heartes beare witneſſe of his trueth? or if we heare not his word, whoſe voice ſhaketh both heauen and earth? or are wee borne of God, if ſo great vertue and power of God haue no feelinge in vs? No, no, be not deceiued, God is not mocked, his ſheepe heare his voice, we are not borne of him, but we are borne of harde rocky mountains, a ſtony generation, nouriſhed and fed of cruell Tygres: if ſuch inſtruction, ſuch teachinge, preuaile not with vs. Heare then (dearely beloued) heare and learn, that we may be edified: let our heartes be ſoftened, that wee may haue the wordes of God written in them. And ſeeing we haue ſo excellent a prophet, let vs be thankfull ſcholers, and growe vp in the knowledge of his doctrine, that it neuer bee imputed vnto vs, that we haue hardened our hearts and would not knowe his wayes. And to the ende we may take the more heede, let vs marke theſe wordes of the Apoſtle, in which he ſetteth out vnto vs, the great force of the worde of God: *The Word of God* (ſaith hee)

is

is liuely, and ſharper then anie two edged ſworde, &c.

This place is well to bee weighed of vs: for of purpoſe the apoſtle ſpeaketh to teach vs what the word of God is, and what power it hath, both to quicken the faithfull, & wound the diſobedient vnto death: whereunto ſoeuer the Lorde doeth ſende it, it ſhall doe his will: no time, no place, no perſon, can poſſiblie chaunge it: no creature can breake the force of it: the worke that is appointed for it to doe, it will aſſuredly bring to paſſe. Let ſoule and ſpirit, ioynts and marowe, heart and thoughts, ſtriue ſtill againſt it, it will wound all, and pearce through as a ſharpe ſworde: euen as all thinges are naked, and bare before the eyes of the Lord who ſpeaketh: neither let any man euer think, whoſoeuer he be, that heareth or readeth this worde of God, but that it worketh in him the will of God. Euen all wee here preſent this day, when after this ſermon ended, we ſhall returne to our calings, knowe it aſſuredly and think on it, as you are in your way, that the word ſpoken is entred into you: if it haue quickened your faith, it is the worde of life: if it haue killed your old affections, it is the ſeede of your newe birth: if it haue done you no good, it hath detected your corruption, and accuſeth you in your owne conſcience: for chaunge it you ſhall not, make it fruitleſſe you can not: there is no defence againſt the ſtrokes of it, but it pearceth through to the place to which it is ſent: if it light in faithful places, it bringeth the power of god vnto ſaluation: if it fall where infidelitie is, or diſobedience, it maketh the heart as flint, or as an Adamant ſtone. This is the effect of the Apoſtles meaning in theſe wordes, which you haue hearde. The

Pro-

Prophet Eſaie to the ſame purppoſe, vſeth an apte ſimilitude, who ſpeaketh thus in the name of the
Eſai.55.10. Lord. Surely, as the rayne commeth downe, and the ſnowe from Heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth & budde, that it may giue ſeede to the ſower, & bread to him that eateth: ſo ſhall my word be, that goeth out of my mouth: it ſhall not returne vnto me in vaine, but it ſhal accompliſh that which I will, and it ſhal proſper in the thing wherto I ſent it. This Iohn Baptiſt taught vs, going before Chriſte to prepare his way, when he cryed to the people: *Euery valley*
Luke.3.5. *ſhalbe filled, and euery mountaine & hill ſhall be brought lowe:* crooked things ſhalbe made ſtreight, and the rough wayes ſhalbe made ſmoothe, & all fleſh ſhall ſee the ſaluation of God: meaning hereby that all offences and ſtumbling blockes ſhould be taken away: no power in the worlde ſhould bee ſo great which ſhould not giue place to this word, which is the power of God to ſaue all that doe beleeue. The Scriptures are full of ſuch teſtimonies of the nature and ſtrength of Gods worde, to teache vs both to feare before it, and to humble our ſelues, for it will preuaile: and alſo to trye our heartes, that it may haue in vs, a good and profitable worke, rather to renue vs in the ſpirite, then to harden vs in the deceytes of ſinne: but let vs nowe come to the wordes of the Apoſtle, and examine them in all their proper meaninge.

It is ſaide firſte, *The worde of God is liuing*, which propertie may be attributed to the worde of God, in diuers reſpectes: firſte in reſpect of vs, becauſe it quickneth vs into a ſpirituall life, and without it

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we are in darkneſſe & in the ſhadow of death: therfore it is a liuing word, and *the ſeed of our new birth.* So Sainct Paul ſaith to the Corinthiãs, *In Chriſt Ieſu I haue begottẽ you through the goſpel.* And S. Iames ſayth: *Of his owne wil hath he begottẽ vs with the word of life:* expreſlie calling it the liuing worde, or the word of life, becauſe it quickneth vs (as I ſaide) into a ſpirituall life, wherin without all doubting we are taught aſſuredlie to know, that if euer we will become the children of GOD, that wee ſhall no more liue our ſelues, but that Chriſt may liue in vs: thus we muſt be borne & thus we muſt be made a new: in takeing into vs the ſeede of the worde of God, & then as new borne babes deſire the ſincere milke of it, that we may grow thereby in the fulneſſe of our age in Chriſte. If the Papiſtes did well vnderſtande this, they ſhould alſo vnderſtand with it, that them ſelues were baſtards & no children, as being borne of mortall ſeede of fathers, of counſels, of decrees, of Popes: not of the immortall ſeede which is the worde of God. Another cauſe why the word is called liuing, is in reſpect of it ſelfe, becauſe it is eternal and abideth euer, according to the nature of the liuing God, whoſe word it is: ſo Saint Peter expreſly calleth it, where he ſaith, we be borne of a new immortal ſeede, by the word of the liuing God, & abiding for euer: therefore attributing life & immortalitie, vnto the worde, becauſe it is of the liuing & immortall God: of which we ought to learn, that there is no wiſedome, no inſtruction, no diſcipline, by which we can apprehend eternall life, but only the wiſdome & inſtruction of the word of God: for what an abſurd thing is it, that the wiſdom of man,

1. Pet. 1. 2.
1. Cor. 4.
Iam. 1. 18.
1. Pet. 2. 2.

which

which is vaine, as man is vaine, which is transitorie, earthly, and is abolished, should leade mee into that life which fadeth not, but is eternall in heauen? yea, what an absurd thing (I say) is it, seeing we our selues and all that is in vs, before the presence of the Lord must needes be changed, so that no man possiblie can see him and liue, yet to think that our wisdome can leade vs vnto him, or our reason can approche vnto the places where his glorie dwelleth. Surely (dearely beloued) this is much more follie, then to seeke to gather grapes of thornes, or figges of brambles: for it is to seeke for light in darknesse, and for life in death: for out of a corrupt minde and a froward heart we seeke for holy obedience & immortalitie, as many as say, that without the worde of God they can please him: the papistes do not yet vnderstand this, & therfore they wearie themselues with their owne inuentions, and multiplie ceremonies in their churches, which God will cast out as he hath begon, til their madnesse be made manifest to all nations. An other cause yet ther is, why the word of god is called, *liuing*: & this cause most agreable to this place: That is, because it entereth with power into euery part of vs: so that, as our life is dispersed into euery parte, and we feele it, both in griefe & pleasure: euen so, the vertue of the worde of God pearceth into euerie member, to bruise (as the prophet saith) the verie bones, or to fill them with marrow and fatnesse: this sense is plaine, and agreable to al the words following, and in this same meaning Solomon calleth it also: *A liuing worde*: as his words are plaine: *The light of the lord is the breath of man, & it searcheth al the bowels of the bellie*: where also

Pro. 20. 27.

alſo he calleth the *word, light*: becauſe it ſhineth in mans heart as in a darke place, and trieth out all the ſecrets of his thoughtes: in this meaning heere, the word is called liuelie, as I told you before, the more to ſtir them vp, not to neglect ſo high a prophet as the ſonne of God, whoſe worde came with maieſtie and power vnto them. The ſeconde title here attributed to the worde is, that *It is mightie in operation*: meaning that it hath in it, force and vertue able to ſubdue all enimies, and bring vs in obedience vnto Chriſt: this vertue of the worde, Saint Paule notablie ſetteth out to the Corinthians, magnifying his Apoſtleſhip by this meanes: *Our weapons* (ſayeth he) *are ſtrong by the power of God, to caſt downe holdes, wherewith we ouerthrowe imaginations, & euerie high thing that is exalted againſt the knowledge of God, and bring into captiuitie euery thought to the obedience of Chriſt, and haue readie vengeance againſt all diſobedience*: howſoeuer a man magnifie him ſelfe, or a man exalt him ſelfe, in which arrogancie of ſpirit he ſeemeth (as it were) buried in ſinne, & his heart hardened againſt the grace of God; yet let him heare this word, and let it oft fall into his eares, for it is as the Prophet ſaith, *a hammer*, which breaketh the ſtone in pieces, and is able in the power of god to mollifie his heart: or, if the ſinner bee ſuncken downe ſo deepe, that he will not riſe, it will cruſhe him down deeper, that he may periſh in his ſinne: and ſo God ſayth to his Prophet Ieremie: *I will put my wordes into thy mouth, and it ſhalbe as fire, and this people ſhall be as wood, & it ſhall deuour them.* And this is it Saint Paule expreſſely witneſſeth, to be the onely meanes to glorifie God, to preache the trueth of his worde

2. Cor. 10

Iere. 3. 23

Iere. 5. 14

vnto

vnto all: for ſo (ſaieth he) we are alwayes a ſweete
2. Cor. 2. 16. ſmelling ſauour of Chriſt vnto God, as wel in thoſe that periſhe, as in thoſe that bee ſaued, to the one a ſauour of life vnto life, to the other, of death vnto death. I would we that are preachers, could learne and beleeue this, it would make vs leaue our vaine babling & much talk of philoſophie and prophane things, & fill our mouthes onely with the worde of the Lorde: for this only is mightie in operation, the other hath at all no ſtrength, no ſtrēgth at all in this behalfe to glorifie God, or to conuert a ſinner: but ſtrong to delude the people with idle ſounds, ſtrong to tickle our eares with fond delight, ſtrong to puffe vs vp with pride of our wittes, but more weak then water to teach vs true repentance: for proofe I ſay, let the ſinner come forth, that hath beene conuerted by hearing ſtories or fables of poets, I am ſure there is none for faith is only by the word of god: or let the preacher come forth that vſeth ſuch things, and doeth it not either to pleaſe men, or to boaſte of his learning: for this he knoweth that the word only, not prophane things, conuerteth the people: and why then doeth he vſe them? The Lord ſaith, by his prophet Ieremie: *If they had ſtand in my coun-*
Ier. 23. 22. *ſell, and had declared my wordes to my people: then they ſhould haue turned them from their euill way, and from the wickedneſſe of their owne inuentions*: a plaine teſtimony why our preachings are vnprofitable to the people, euen becauſe we ſpeake in our own fanſies, and vſe exhortations of our owne heade. And againe, in the prophet Malachie, the Lord declareth what couenant he made with Leuie, and how he promiſed to bleſſe his labours in the teachinge of

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his people: *The Lawe of truth* (saieth hee) *was in his mouth, and there was no iniquitie founde in his lippes: hee walked with mee in peace and equitie, and did turne manie awaye from their sinnes*. Can anie thinge bee spoken playner? Holde faste the worde of God, committ the fruite of thy worke, to the strength of it, and thou shalt finde it as is here said, *mightie in operation*: and thou shalt conuert many sinners. Let them tel me now all that haue eares to heare, what madnesse is it, to fil the peoples eares with vnknowen tales, and sweete wordes, in which is nothing but a deceitfull sound, & leaue the word of god, mighty in working, to conuert their soules? And, you (dearely beloued) who delight in such vanitie, and make the preacher transgresse for your fansies sake, let me but reason with you, as Saint Paule reasoned with the Galathians. Tel me whether by such tales, or by hearing the worde of God, haue you receiued the spirite? that is, whereby were you conuerted from your vanitie vnto the liuinge GOD? was it the worde of trueth, or else Gentile stories that wrought this vertue in you? and are you so foolishe, that when you haue begunne in the spirite, you will nowe goe forwarde in the flesshe? Let vs leaue then this greate abuse: both you, to turne away your eyes to follie, and the preacher to vse the pulpit like a Philosophers chaire. Wee may alledge sometime a storie or prophane sentence, I denie it not, but thē it is good doing it, when the remembring of the sayinge bringeth necessarilie into memorie the worde of God also, for which it was alledged, and giueth light vnto it, for a more cleare declaration of the truth: yet, when the story is told Mal. 2.

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and remembred by it ſelfe, there is then but a fooliſhe delight of a vaine man, to helpe him in his talke, to multiplie idle wordes: there is no edifying in it at all. The thirde title of the worde, nowe following, is this, That *It is more ſharpe then a two edged ſworde:* and this ſimilitude is often made in the
ai.49.2. Scripture. The Prophet Eſaie, preachinge the promiſes of God, hee ſayeth: *His mouth is made like a ſharpe ſworde.* And Sainct Paule giuing armour to a Chriſtian ſouldiour, by which he may kill his eni-
he.6.17. mies, he biddeth him *Take the ſworde of the ſpirit, which is the worde of God.* So in the firſt and nine-
oca.1.16 teenth Chapters of the Apocalypſe, the ſonne of
d.19.15. God is deſcribed *with a two edged ſworde proceedinge out of his mouth*: meaning by theſe ſpeaches, no other thing, but that by the preaching of the goſpel, Chriſt ſhould get the victorie, and bring al enemies in ſubiection vnto him, euen as the Prophet Eſai ſaith: *He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lippes ſhall he kill the vngodly:* by which wee doe learne, that the more wee praye: *Thy kingdome come:* and the more we wiſhe the proſperitie of the Church, the more wee muſt ſtriue to make the word of God knowen vnto all: for that is the ſworde and ſcepter of his kingdome. The next title heere attributed to the worde, is, *That it entreth into the diuiſion of the ſoule and the ſpirit, and of the ioynts and the marrow.* By ſoule, heere he meaneth that parte of vs, in which our affections are, as ioy, ſorrowe, loue, hatred, anger, mildeneſſe, or any ſuch motion of vs of good or euill. By ſpirit, he meaneth, the moſte excellent parte of vs, in which is reaſon, wiſedome, vnderſtanding, to conſider and meditate

of

of all the workes of God. By *ioyntes and marrowe*, he meaneth all the members of our body: and thus Sainct Paule vseth these wordes of Soule and Spirite, and bodie, where hee sayeth to the Thessalonians, as it is in the fifth Chapter: *The God of peace sanctifie you wholie; that your spirite, and soule, and bodie, may bee kept blameleſſe vntill the cõming of Christ:* 1. Thes.
teachinge vs, what is a true Christian, when his minde thinketh, his soule desireth, his body executeth nothing, but what is faultleſſe before God and man. So, when the word is said to diuide betwene the soule and the spirit, it noteth the mighty worke of it in the reprobate, to wound all their thoughtes and desires with feare and terrour, and with astonishment of heart: contrarie in the elect, it crucifieth the olde man with all the concupiscences and the desires of it. When it is saide, to diuide betweene the ioyntes and the marrowe, it sheweth the worke in all the members of our bodie, to sell them vnder sinne, to worke vncleanneſſe with greedineſſe, being hardened: or to sanctifie them in the power of God, that they may be seruaunts of righteousneſſe vnto him, being mollified. To be short, in soule, spirite, ioyntes, marrowe, the Apostle meaneth, that the worde once heard, the whole man is touched, & all that is within him, feeleth streight a chaunge: except a heauier iudgement be vpon him, that hee haue eares and heare not: wherein yet the worde hath a worke, and maketh him fall deeper in the sleepe of sin: if we will learne, examples are before vs of good & euill, what to leaue, or what to chooſe. The Prophete Abacuch, foreseeinge the state of Christes church, what daunger should bee vnto it,

euen then to be oppreſſed againe, when it was not
3.15. yet halfe growen vp, hee ſayeth: *When I heard it, my bellie trembled, my lippes ſhooke at the voice: rottenneſſe entered into my bowelles, and I trembled in my ſelfe, that I might reſt in the daye of trouble:* here we ſee the worde diuidinge betweene the ioyntes and the marrowe, howe it diſtempered the Prophetes whole bodie, becauſe of the heauie threatninge of the Lorde, and an excellent bleſſing was vnto him, for this feare & trembling at the voice of the Lord, in the day of trouble hee had reſt. So the Prophete Eſaie, at Gods threatninge againſt his Church, that euen in the dayes of Chriſt, her peace ſhould bee broken off, and her floriſhing glorie ſhould againe bee ſhadowed, hee cryeth: *my leaneſſe, my leaneſſe,*
24.16. *woe is me:* as if he had ſaide: It conſumed his fleſh, and wore away his beautie, to heare the voyce of the Lorde againſt his people: if thus wee feare in deede at Gods threatninges, and as his ſainctes, doe vnfeignedlie reioyce at all his promiſes, a good worke of his mightie worde is in vs, and it is his power to our ſaluation: but if we be deſpiſers, and regarde not the worde that is brought vnto vs, a while we may ſeeme to be in peace, as the ſick man in his ſleepe feeleth not his paine, but the word will wounde at the laſt the ſpirit, and we ſhall feele it in our fleſh, what we haue deſpiſed. We reade in Da-
5.6. niel, of Belſhazzar, a proud king, in the mids of his princes and all his royaltie, he ſawe a hand writing, and the worde of the Lorde was before his eyes: ſtreight his countenance was chaunged, and his thoughtes troubled him, ſo that the ioyntes of his loines were looſed, aud his knees ſmote one againſt ano-

another, such feare & terrour came vpō him, when the voice of the Lord did pronounce his iudgment. And not onely thus, but we see it further, the wicked not onelie wounded, but also slaine with the worde of God. When many of the rulers of the people of Israel, led the people to moste shamefull idolatrie, the Prophet Ezechiel was sent to preache vnto them, and when hee prophecied before them, Pelatiah the sonne of Benaiah, one of the Princes which seduced the people, hee dyed in his presence? A like example is, of Ananias and Saphira, who at the voyce of Saint Peter, did both fall downe dead: so true it is that the worde is forceable, to deuide and enter betweene our reines, that is, to slay the wicked, and to quicken the godlie. Last of all, it is heere sayde, that the Worde discerneth betweene the thoughtes and intentes of the hearte, meaninge, that howe soeuer the hearte of man is prepared, the worde of GOD directeth it, eyther more to bee hardened with the deceyptes of sinne, or wholie to bee renewed to the loue of righteousnesse. Ezc. 11. Acte. 5.

It followeth nowe: *Neither is there any creature which is not manifest in his sight, but all thinges are naked and open vnto his eyes, with whom wee haue to doe.* These wordes shewe an excellent proofe, of all the former things spoken of the worde: for seeing it is the worde of God, how should it not haue the the power of God: if among men, as euery one hath moste power: so his woorde is moste feared: howe should it not be, but God, who is the searcher of our hearts and reines, and is almightie ouer all, but that his word shold haue of his nature, vertue, & power,

to make the proude to feare, and to comforte the humbled. Let vs therefore nowe bee wise in time, and lett the worde of the Lorde fashion all our heartes: if it doe not, yet it worketh still, and wee shall one day knowe what voice wee haue despised: for as it is heere, that all thinges are open vnto his eyes, so we shall heare his voice, when in all things it shall shew his power. It shall speake vnto all creatures, and they shall heare it: the earth and sea shall bring the bodies which they haue consumed: the fire shall yeelde agayne his ashes, and the ayre her dead: the elementes shall mealt away, and the heauens shall vanishe: the Lorde shall speake, and the dead shall arise: then shall wee too late bewayle our madnesse, which haue heard before, this voice and regarded it not. And this let vs learn with it, if such be the strength of Gods worde, of it selfe, when yet hee shall multiplie this power, and make it also eternall, which is infinite, what shall wee saye then: but, O Lord, who shall abide it: when he shall pronounce, *Goe you cursed into eternall fire*: what condemnation shalbe vppon the wicked, surely (deatelie beloued) as it is greater then our heartes can imagine, so yet in this similitude, wee may see, as it were an image of it: for as his worde diuideth betweene soule and spirite, marrowe and bones, cogitations and intentes: so wee knowe that in euerie parte of them, the wicked shall feele Gods anger: head and arme, hande and foote, backe & side, shal haue experience of his anger: all the thoughtes of their heartes shall be wounded with death, and so much the more vnspeakeable, because their bodyes

shall

ſhall feele and their minde knowe the immortalitie of death, and euerlaſting deſtruction, that is vpon them: which extreeme wretchednes, no horror of darkneſſe, no weeping and gnaſhing of teeth, no gnawinge of conſcience, no eternall fire, doeth fullie and inough ſet out vnto vs. But this wee leaue to the reprobate men, who euen to this daye haue ſoulde their heartes to conceyue miſchiefe, and it repenteth them not. Let vs feare nowe in the daye of health, and better thinges are appointed for vs. Wee ſhall heare another voyce: *Come yee bleſſed into eternall life, poſſeſſe the kingdome prepared for you from the beginninge*: which voyce ſhall enter deepe, and into all our members, bringe a ſenſible feelinge of the loue of GOD, and his great glorie, when with hearte and minde wee ſhall ſee and knowe our inheritaunce with GOD in eternall glorie: wherevnto, if nowe wee bee rayſed vp, and the promiſes of God beginne with vs, this vnſpeakeable and glorious hope, (ſo that our heartes be faſt holden in the loue of it, neuer to change for worldlie vanitie, or rather ſhame, worſe then vanitie: for with what name ſhall wee name it, that is exalted againſt the Lorde) If, I ſaye, thus the worde of GOD bee vnto vs, wee haue ſealed it, that his worde is liuinge, and entereth into the diuiſion of the ſoule, and the ſpirite: and wee haue bene fruitfull hearers of all this longe exhortation, which the Apoſtle hath made, and ended, to ſtirre vp his brethren, faythfullie to heare this Prophet of God, his Sonne IESVS Chriſte, and our Sauiour, who hath reuealed all his will vnto vs. And thus farre of

this former parte of the Epistle, in which wee are taught, that Christe is our onely Prophet: but the time is past. Nowe let vs pray, &c.

¶ *The xxj. Lecture, vpon the residue of the chap. the 14. 15. & 16. verses.*

14 *Seeing then that we haue a great high priest, which is entred into heauen, euen Iesus the sonne of God, let vs holde fast our profession.*

15 *For we haue not an high priest, which can not bee touched with the feeling of our infirmities, but was in all things tempted in like sorte, yet without sinne.*

16 *Let us therefore goe boldlie vnto the throne of grace, that wee may receiue mercie and finde grace to helpe in time of neede.*

WE haue heard (dearely beloued) howe the Apostle hath taught, that Christ is nowe our onely Prophet, and what care we should haue, diligently and faithfully to hearken vnto him, if we will not bee guiltie before God, of great condemnation and iudgement. The reasons are of the Apostle to proue him our onelie Prophet: first, because God sendinge his onely begotten Sonne into the worlde, made man like vnto vs and reuealing the will of his Father vnto vs, the excellencie of his person inforceth vs to confesse, that God ordeyneth him alone to be our Prophete. Agayne, hee was faythfull in the house of God, and then what nedeth any other prophet vnto vs? thirdly, he was more honourable then Moses in this office, & many wayes to be preferred afore him: therefore no other Prophet is to bee ioyned with him.

Fourth-

fourthly the Prophet Dauid ſaid: *To day if you heare his voyce, &c.* which we muſt needes vnderſtand, to be a perpetuall propheſie, and therefore accompliſhed in Chriſt, whom we muſt heare, if wee will beleeue, and be ſaued. Laſt of all, the force & ſtrength of the worde of God, is ſuch, as it muſt needes warrant the Maieſtie of God in Chriſt the author of it: and as none other hath that glorie, ſo none to bee our Prophet but he alone: vnto all thoſe reaſons he hath added, as you haue heard, earneſt exhortations to giue more weight vnto them, for the better perſuaſion of his brethren, to whom hee writeth.

Nowe, he beginneth the other principall point of this firſt parte of the Epiſtle, that is, to prooue that Chriſt is our only prieſt, which diſputation he continueth to the eleuenth chapter, as wee ſhall (God willing) heare. He beginneth it firſt with an exhortation, as he vſed the like often before, and, as I ſaid to make vs more carefully regarde his wordes. *Sith then, we haue a great highe prieſt, who hath entred into heauen, Jeſus the ſonne of God: lett vs holde this profeſſion*: the force of this exhortation, is in the excellencie of the prieſthood of chriſt, ſecretly compared with the prieſthoode of Aaron, who was in nature their brother, in perſon weak as other men, in office earthly, entring into a tabernacle made with hands, in vertue, a figure of a better ſacrificer, him ſelf not profiting at all: but Chriſt is another high Prieſt in nature the ſon of god: in quality great & ful of glorie: in office heauenly, entring before God to be our mediator: in vertue, holy & perfect himſelf to purg our ſins. This the Apoſtle noteth, calling him *highe prieſt, great, entring into heauē, & the ſon of god:* and ſo much

much the more we are guiltie before him, if we ſhal not holde faſte, and profeſſe all his inſtruction and doctrine. Now, leaſt we ſhould thinke the Apoſtles exhortation is weake, & that he taketh it for graunted, which is in our controuerſie (for he calleth our Sauiour Chriſt high prieſt, which yet it ſeemeth he hath not proued) we muſt conſider what hath bene ſpoken before, and ſo we ſhall ſee good argumentes in this exhortation for the proofe of his cauſe. Hee hath taught him to be the ſon of God, made man, reuealing vnto vs the counſel of his father, purchaſing a moſt glorious inheritance for vs, and ſetting vs free from the bondage of the diuell, in which we were holden vnder the feare of death, which things before witneſſed of our Sauiour Chriſt, and neceſſarilie prouing him, for the ſame cauſe, to bee our prieſt, according to that trueth, in the beginning of this diſputation: hee calleth him, our great high Prieſt. So he began before the thirde chapter: *Conſider holy brethren, the Apoſtle and high prieſt of our profeſſion*: not yet hauinge particularly ſpoken of thoſe offices, but calling him by thoſe names: becauſe, according to the deſcriptiō of his perſon before made, it muſt needes followe, that he was both our Prieſt and Prophet. Another argument of his Prieſthood, is, that he was here in earth afflicted as we be, ſubmitting himſelfe to death, from which he is riſen, and nowe aſcended into heauen: therefore he is our prieſt, crucified for our ſinnes, riſen for our iuſtification, and making nowe interceſſion for vs before God his Father. Thus wee ſee vppon howe good warrant the Apoſtle in the beginninge exhorteth them to acknowledge Chriſt their Prieſt

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and thus much touching this entrance of the Apoſtle, into this diſputation, and why hee vſeth ſuch wordes. Nowe, touchinge the matter. To teache that our Sauiour Chriſt is our onely Prieſt, he firſt ſheweth by the workes of Chriſt, what is the office of the true Prieſt, and that is: that he bee great and ſtrong to beare all our infirmities: then, that hee make an entrance for vs vnto God, induing vs now with faith and boldneſſe of his ſpirit: and finallie, giuing vs his grace and ſaluation: which things, as they were neuer in Aaron, nor in all the ſonnes of Leuie, ſo they haue clearely appeared in Chriſt, and therefore with boldneſſe let vs cleaue vnto him: to this effect is this exhortation. Now where he ſaith, *Sith therefore we haue a great high Prieſt, Who hath entred into the heauens, Ieſus the ſonne of God, let vs holde this profeſſion*? I would wee could heere learne of the Apoſtle, to bee wiſe. The excellencie of our ſauiour Chriſt, both of his perſon, & of his doings, was a ſtrong perſuaſion vnto him to giue glorie vnto Chriſt alone. Seing Chriſte was the ſon of God, full of power to doe all hee would, who had entred into the preſence of his liuing father: what man is he ſhall ioyne him ſelfe vnto him, to claime a parte and fellowſhip in that worke, which Chriſte hath taken vpon him ſelfe? or, who that may haue his hope and reioycing in Chriſt, will caſt it off, to glorie in a mortall man? this madneſſe was ſo great in the Apoſtles eyes, that as a thing which it grieued him to remember, ſo hee beſeecheth his brethren neuer to let it ſinke into them: but rather, ſeeing Chriſt was vnto them ſuch a one, let them abide in him, and holde faſte his profeſſion. Thus we at this

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day, let vs ſtrengthen our faith, and aunſwere all our aduerſaries: if the queſtion be, whether iuſtification bee in our owne workes, let vs ſaye: ſeeing Chriſt the ſonne of the liuing God, hath bene conceyued of the holie Ghoſt, and borne of a Virgine, and ſanctified him ſelfe for vs, fulfilling all righteouſneſſe in his fleſhe, and offering vs freelie of his fulneſſe to bee made holie before God, we will hold this profeſſion: and we that are but duſt, and full of euill, wee will not ioyne our ſelues with ſo excellent a Sauiour: we renounce our righteouſneſſe and the righteouſneſſe of our Fathers, the righteouſneſſe of Abraham, of Paule, of Peter, of the Virgin Marie: and the righteouſneſſe of Chriſte ſhalbe our righteouſneſſe alone. If wee bee aſked, whether the Maſſe be a ſacrifice for our ſinne, let vs anſwer: ſeeing Chriſt the immaculate lambe of God, by his eternall ſpirit, hath offered vp once his owne bodie vppon the croſſe, and giuen eternall redemption to thoſe that doe beleeue: if an impure prieſt of polluted members, will preſume to bee one in this buſineſſe: let his ſinnes be imputed vnto him, who with vnchaſte handes, will needes crucifie againe the ſonne of God: wee will none of his curſed workes, but will holde our porfeſſion. Chriſt is our ſacrifice and ſacrificer alone: and he is the propitiatiō for our ſinnes. So in all other pointes: if Chriſt who came downe from heauen, and is in the boſome of his father, hath taken vpon him to be our prophet, let vs holde this profeſſion, and not care what fleſhe and blood can ſay vnto vs. If Chriſt, to whom all power is giuen in Heauen and in earth, who is King of glorie, and ſitteth on the right hand of maieſtie,

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in the higheſt places, if he haue taken vpon him to loſe the workes of the diuel, and ſet vs free from his bondage, why holde wee not this profeſſion? or why runne we to holie water, belles, candels, croſſes, and ſuch vanities: as though they holped Chriſt in his worke? Or if all our enimies thinke they can confute this, that here we ſay, let them aunſwer vs: howe is the reaſon af the Apoſtle good againſt the prieſthod of Aaron, that it is aboliſhed, & no other ſacrifices are, but Chriſt? becauſe he is ſo excellent a prieſt, the ſonne of God, the great highe prieſt, and hath entred the Heauens. If this dignitie of his perſon, proue the prieſthood onely to bee his, why doth not the ſame proue all theſe thinges we ſpeake of, to be done & wrought by him alone? or howe is it poſſible, that his prieſthoode, for the excellencie of it, can not ſtand with the prieſthoode of Aaron, which yet was glorious: and that it ſhould ſtande with the filthy ſtinking prieſthood of a greaſie handed pope, which is loathſome to ſee & heare? or howe can his glorie beare no fellowe in his prieſthood, and yet beare the fellowſhip or any partenerſhip with other, in the office of a Kinge and Prophet? Seeing then it is thus with vs, that we be glorified to haue ſuch a prieſt, ſo high, ſo great, let vs hold (as the Apoſtle ſaith) his profeſſion, and acknowledge no helpers vnto him. Thus the Apoſtle hauing ſhewed the dignitie and glorie of Chriſt our prieſt in the 15. verſe following, he ſheweth alſo his mercie and compaſſion, that we may knowe him a perfect prieſt: and for this cauſe he addeth this, leaſt the weake Iewes ſhould otherwiſe be offended, and fall at the knowledge of his glorie: for hearing our

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Sauiour Christ exalted as God, they would eaſilie thinke: and ſhall the Lord againe ſpeake vnto vs? doe we not remember the dayes of mount Sinai, when he ſpake vnto them, and they were all afraid? yea, Moſes him ſelfe, did he not tremble, and the people pray, that they might heare him no more? ſhall it be ſo againe with vs? or, hath the Lord ſpoken, and we haue not ſeene his Maieſtie? to ſtoppe this, or like offence, the Apoſtle addeth this, of his compaſſion and loue: *for We haue not a high Prieſt, Which can not be touched With the feeling of our infirmities, but Was in all things tempted in like ſorte, yet Without ſinne*: the ſumme of which words are, that as we acknowledge Chriſt to be the ſonne of God: ſo wee alſo beleeue that he was made man like vnto vs: and in this participation of nature, hath taken alſo vpon him, all our infirmities, accountinge them as his owne: ſo that we may be bolde to come vnto him, who is no more fearful in the glorie of his Maieſtie, but louinge, in the ſimilitude of our nature. And that it is ſaid here, *he ſuffereth With vs, is tempted as we, made like vs in all things*: we muſt vnderſtand it, by reaſon of that ſpiritual and vnſpeakable coniunction which wee haue with him, in that hee is our head, and we are his members, a vnitie not knowen of fleſh and bloud: for it is not made of ioynts and ſinewes, but ſeene onely with the eyes of faith, according as it ſtandeth by participation of the ſame ſpirit: and when we ſhall knowe what the ſpirite is, we ſhall ſee the band in which we are knit togither, and be able to ſpeake it, how Chriſt nowe ſuffereth with vs, and howe the afflictions of his Sainctes are ſuch vnto him, as if they were in his owne bodie,

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euen as he saieth: *Saule, Saule, Why persecutest thou me?* by which experience, the Apostle Paule also, calleth his afflictions the afflictions of Christ: in which we are to learne: if God haue so loued vs, we ought also to loue our brethten, to remember them that are oppressed, as if wee also were oppressed in bodie: and to reioyce with those that doe reioyce, as if our owne heartes were filled with gladnesse: and a iust iudgment is vnto them all, who hauing Christ such an example of loue, can yet notwithstandinge hate their brethren. And here we also learne, whatsoeuer afflictions are, yet are they lesse then the strength giuen vnto vs: neyther shall they euer turn the loue of God from vs: for all afflictions, without exception, Christ suffereth with vs. We see by Paul: howe many, howe great, howe aboue measure were his troubles by sea, by lande, of friends, of enimies, in bodie, in spirit: yet calleth he them all the afflictions of Christ, and his suffering. Lazarus, in all his pouertie, sickneſse, sores, suffered nothing, wherein Christ was not partaker of his griefe: if the paines and miseries of patient Iob, were nowe vppon anie man, euen Iob fealt nothing which Christ fealt not with him: for whyle this mysterie is, which is for euer, that Christ is the head and we the body, howe should the body be hurt, and the head not touched with the paine of it? Let vs not then care what crosses wee beare, for as there is none more shamefull then the crosse of Christ, so all ours are accounted as his. If we be poore, sick, contemned, imprisoned, or whatsoeuer is the fruite of sinne, God is not as man, to turne his face from such children, but wee are the dearer in his sight, and euery crosse sealeth

Our afflictions lesse then the strength that is giuen vs.

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the loue of Christ, that he suffereth this with vs, to the ende hee might neuer caste vs away: euen as he was made sinne for vs, who knewe no sinne, that we might bemade the righteousnesse of God in him. Who nowe can be discouraged with the afflictions of his life? or be enuions against the wicked man, if wee see his dayes full of peace and prosperitie? No, no, these be but broken weapons, and can not enter to the hurt of our soule: only let vs take heed of sinne, that it reigne not, nor haue any kingdome in vs: for therein, Christ hath taken no part, and by it onely we are separate from him, as by that with which hee will haue no felowship. And where it is heere saide, that our Sauiour Christ was like vnto vs in all things, except, sinne, it is a cleare place to teache vs, what to beleeue of the true humanitie of our Sauiour Christ: leaue off fooliſh and vaine questions, in which there is no edification: dispute not of particular things, this or that, wherin thy fooliſhe minde may fall into heresie, and thy fooliſh heart may take offence, but beleeue it stedfastly that thou haste learned truely, that in all things Christ was like vnto thee (sinne only excepted:) and any thing bee spoken of his humanitie, not agreeing with this, it is false, and to bee refused.

That wee must beleeue of the true humanity of Christ.

It foloweth now in the last verse: *Let vs therefore go with boldnesse vnto the throne of grace, that we may obteine mercie, & finde grace to help in time of need*: In these wordes the Apostle concludeth, wherefore he hath thus magnified the priesthood of Christe, and what benefit we haue by it, that is: to go with boldnesse vnto the throne of God, and knowe our selues assuredlie reconciled vnto him: in consideration of

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which exeellent & vnſpeakable benefit, he maketh his concluſion by way of exhortation, that wee might neuer bee ſlacke and ſlouthfull to receiue ſo great a bleſſing, nor by any vnthankfulneſſe ſhewe our vnworthineſſe of it. Now, in theſe wordes are manie eſpeciall good leſſons for vs to learne: firſte, were hee ſaith: *Let vs goe:* which exhortation hee groundeth vpon the former wordes, that Chriſt (as hee ſaid) is entred into the Heauens: we muſt here learne to applie it to our ſelues, all that Chriſte hath done, as in deede he did it not for his owne cauſe, but for ours: and we learne how it belongeth vnto vs, euen as it is wrought by Chriſte in our nature, whoſe members we are. And thus, what ſo euer we can ſee in Chriſt that he hath done, & what ſoeuer glorious promiſes are made vnto him, let vs knowe our vnitie that wee haue with him, & all bleſſings, that they are ours. If he haue ouercome ſinne, we haue alſo ouercome it. If he haue vanquiſhed death we haue vanquiſhed it alſo. If he haue riſen frō the dead, wee ſhall riſe alſo. If hee haue aſcended into heauen, we ſhall aſcend. If he ſitr on the right hand of maieſtie, we ſhal alſo be glorified, and ſee God as he is: for wee be ioyned all vnſeparably vnto him, as the head is ioyned vnto the bodie, by the wonderfull myſterie of Gods wiſdome, who hath made him of our nature and giuen vnto vs of his ſpirite: & in this felowſhip with him which he hath giuen vs, there is nothing ſo great, but he hath giuen vs with him: the righteouſneſſe of all his workes, and glorie of all his inheritaunce, with him is ours, and wee are alſo Lordes ouer all: whether it be Paule, or whether Appollo, or whether it be Cephas: whether

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the world, whether it be life, or whether it be death: whether things present, or whether things to come: all things are ours, and we are Christes, and Christ is Gods. Thus we must applie it, and make it ours, which Christe hath giuen vs: euen as the Apostle saith of this, that Christ is our high Priest & Mediatour: let vs therfore goe vnto the throne of grace. Another thing we must here note, that the Apostle exhorteth vs, to goe with boldnesse, teachinge vs, that a constant persuasion, and good assuraunce of Gods fauour, doe highly commend our prayers vnto God: and without it, we are like vnto the floods and waues of the sea, which are rouled vp & downe
c.1.6. with the winde: and our hope with God is frustrate. Now, this boldnesse which is thus necessarie for vs, we must learne likewise, both howe we haue it, and what it bringeth vnto vs: howe we haue it, we can no way better learne, then by the Apostle himself, who making againe this selfe same exhortation, in the tenth chapter following, sayeth thus: *Seeing we haue this great high priest, the ruler ouer the house of God, let vs goe vnto him, with a true heart and full persuasion of faith, hauinge our heartes sprinkled from an euill conscience, and our bodies washed with pure water.* this is then the boldnesse with which we approch vnto God, stedfastlie to beleeue, that with the blood of Christe, our mindes are washed from impure thoughtes, and out bodies from sinne. This Saint Paule also teacheth in plaine and manifest wordes: *In Christ* (sayeth he) *wee haue this freedome and en-*
Ephe.3.12. *trance with boldnesse, through faith in him*: and in an other place he sayth, this must needes be thus, that by faith only we should haue this accesse vnto God,

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elſe (ſaieth he) the promiſe of God, could not bee ſure and good vnto all the ſeed of Abraham: for he was a father of many nations, euen of ſuch as were vncircumciſed, and to whom the law was not written, therefore to the ende that Iewe and Gentile might both inherit this bleſſing, it muſt needes be by faith and not by workes. So then, thus farre wee are taught by the Apoſtle, that if wee receiue Ieſus Chriſt to be our high prieſt, our onely way to enter with him into the heauens, is by faith: and our faith hath boldnes and full perſuaſion, in which it is accepted according to that which is written: *God hath not giuen vs the ſpirit of feare againe vnto bondage: but God hath giuen vs the ſpirit of adoption, by which wee crie, Abba, Father.* Here (dearly beloued) let vs learn to diſcerne ſpirits, & to trie whether they be of God or no: Euery ſpirit that confeſſeth Chriſt to be our onely mediatour, is of God: for by him we haue libertie through faith, to goe with boldnes vnto the throne of grace. And euery ſpirit that denieth chriſt to be our only mediatour is not of God, but it is the ſpirit of Antichriſt, of whom we haue heard, that he is entred into the world: for God dwelleth in light which no creature can approche vnto, neither hath any man ſeene him, nor can ſee him, but onely by chriſt, through one ſpirit we haue all entrance vnto him. Theſe (dearely beloued) they are the words of the ſcripture, they are not the wordes of man: and when you are in place, obiect them vnto the papiſts, ſee what one word they are able to anſwere, who in times paſt, haue tolde you yet of a great number of mediatours, confeſſors, martyrs, Saints, Angels, Archangels, euery one in his degree, they haue made

Rom. 4

Rom. 8

2. Tim.

1. Tim.

Ephe. 2

them mediatours,& beſought them to lead vs vnto God. I belie them not,ten thouſand of their books are yet to ſee,and tenne thouſand prayers in them, in which they haue done this wickedneſſe. Aſke them, & bid them, ſpeak plaine, what one worde haue they of defence for this doing? ſurely(dearely beloued) I tel you the trueth, not one worde they can ſpeake, which is a worde of trueth,a worde of righteouſneſſe,a word of life, a worde (I meane) of GOD, to which you may truſt: a fonde fanſie they haue founde of their owne, as hee that dreameth doth tell a dreame: and they ſay there are two mediatours,one of interceſſion,an other of redẽption: beſide the fooliſhneſſe of this ſpeache, a mediatour of interceſſion,which you may as wel call an interceſſour of mediation: for interceſſour & mediatour, are both one: beſide this (I ſay) manifeſt follie, let thẽ name any Apoſtle,prophet, or Euangeliſt,ypon whom we muſt build & ſtand,that euer mentioned any ſuch thing: let them tell of whom they learned it: ſure they will not, they are ſtarke dumbe: they knowe they haue no Scripture, no not a word,& of their ſchoolemaiſters, in deede, they are aſhamed: but I wil tel you who they be,& they ſhall not denie it, except they bee as ſhameleſſe as they of whom they are learned. The Gods of the Gentiles, which are diuels, they had this worſhipp amongeſt them: theſe diuels amonge them ſelues, they which were reputed of the lower ſorte were made, as meanes to come vnto the higher, whereof alſo they were called *Dij medioximi*, that is Gods only for interceſſiõ: and Gentiles bookes are ful of examples, how theſe thinges were practiſed: as if Neptune would ſpeake

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to Iupiter, hee made Mercurie his meanes & interceſſour, & ſuch like toyes, which ſhall be aboliſhed, & the louers of them. And wee may ſee, howe God hath recompenced this their euill vnto them: for, where this is the cõforte of a Chriſtian man, to haue peace towarde God, & which is giuen vs, by hauing Chriſt our only mediatour, they who haue made ſo manie could neuer finde it, but ſtill they are in ſuſpenſe and doubt, wauering & vnconſtant in all their wayes, and this doubtfulneſſe they begett and nouriſhe vnto thẽ ſelues, while they ſeeke ſo many mediatours: and what elſe doe they but teach all their poſteritie in choſing many mediatours, to haue confidence in none? Euen as the rebellious people of Iſrael, wearied them ſelues, running (as the prophet ſaith) like Dromedaries, to euery high hill, & euery greene tree, till they were weake and wearie, and their ſoules fainted in them, ſeeking peace & could finde none: and in deede, howe ſhould they finde it? for though they followed a thouſand Gods, yet was there but one, the God of peace, whome they had forſaken: ſo, though the Papiſts ſeeke a thouſand mediatours, yet haue they no boldneſſe to goe vnto God: for there is but one mediatour betwene GOD and vs, euen Ieſus Chriſte, whom they for their Sainctes haue forſaken: for Chriſte will bee ioyned with no fellowes. And what a miſerable brotherhood muſt they then needes be, which haue no peace, but feare and trembling is in their wayes? Againe, wee haue heere to marke, that the preſence of God, to which Chriſte leadeth vs, is called heere the *Throne of grace*: noting heereby, that by the merites of Chriſte wee bee brought vnto God, as

before a iudge, who frō his iudgment ſeate doth acquite vs for euer, from all guiltineſſe of our ſins, and therfore called the throne of grace, becauſe we bee quit onely by grace and Gods free mercy: a monumēt of which loue he ſetteth before vs, in the name of the ſeate on which hee ſitteth, and calleth it the throne of grace: neither ſhall euer man be iuſtified before it, who bringeth with him boldneſſe of his own works, nature, kinred, or any thing, & looketh not only for his pardon by grace & mercie: neither can the Lord any more ſhewe mercy vnto him, that is proude of his owne ſelf, then he can chaunge the propertie of his iudgement ſeate, to make it no more the throne of grace. Now, it followeth: *That we may obteine mercy & find grace to helpe:* theſe words teach vs, what the throne of grace is, & what it offereth vnto vs: euen as we ſaid before, boldneſſe and conſtancie, that wee ſhould not feare to goe vnto it. For, if it bee a throne of grace, that is, of fauour, of mercie, of loue, of forgiuenes, of life, then can there not be in it, anger, guiltines, affliction of ſpirit, bondage, & feare of death: but as the Apoſtle ſaith here: it giueth vnto vs mercy, grace, and helpe, in time of need. Let vs not then ſay, as the papiſts ſay, that we ought to feare and doubt of Gods fauour, & fill our mouths with blaſphemie, as they haue done: to ſay, It is preſumption, to come with boldneſſe vnto the throne of grace, but let vs rather acknowledge all the goodneſſe of God, and confeſſe, that he hath ſet vp vnto vs a throne of grace, before which we ſhall finde nothing but mercie, but pardon, but forgiueneſſe, but helpe: neither will wee euer deſpiſe his grace, to bring doubtfulneſſe or miſtruſt vnto it. If

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the Pope, who is a ſeruant of ſeruants, will ſet vp an other throne of miſerable bondage, of ignominie, of anger, of cruel death: let them feare before it, who liſt to go vnto it: for our parte, wee haue once accurſſed both the Pope & his throne, & we wil neuer more endanger our ſelues vnto the cenſure of it. That which the Apoſtle here addeth laſt: *In time of need*: he applieth to that which he ſpake ſo much of before, *to day*, noting (as I told you thē) that euē now while yet the Goſpell is preached, the opportunitie of time is, in which we muſt be faithful, and inherit, as it were, the firſt fruites of eternal life, which time neglected can not be called back againe, though we ſhould wiſh it with teares: therfore let vs regarde it, now while it is offered, knowing this, that God hath not ordeyned a thron of grace, but for thoſe which find their helpe and comforte in due time. And let vs pray, that God would lighten our mindes, that wee may bee wiſe, to knowe the time of our calling, &c.

¶ *The xxii. Lecture, vpon the* 1. 2. and 3. verſes of the fift Chapter.

1 *FOr euery high prieſt is taken from among men, & is ordeined for men, in things perteining to God, that he may offer both giftes and ſacrifices for ſinnes.*

2 *Which is able ſufficiently to haue compaſſion on them that are ignorant, and that are out of the way, becauſe that he alſo is compaſſed with infirmitie.*

3 *And for the ſames ſake he is bound to offer for ſinnes as well for his owne part, as for the peoples.*

YOu haue heard before, how the Apoſtle hath taught, that our Sauiour Chriſt is our great high prieſt, and what maner of prieſthood he hath: euen ſuch a prieſthood, by which himſelfe is

entred into the heauens, and hath giuen grace vnto vs that doe beleeue, that through his vertue and power, wee might alſo with boldneſſe approche vnto God. This excellencie of Chriſte and his high prieſthood, the Apoſtle beginneth nowe to proue, by comparing together Chriſt and Aaron. For, like as when he ſpake of his propheſie, becauſe there was no prophet in Iſrael ſo great as Moſes, and to whome God ſo familiarly appeared as vnto Moſes: therefore, to proue the excellencie of Criſte, hee compared him with Moſes. So nowe, in this matter of his Prieſthoode, becauſe there was no Prieſt comparable with Aaron, ordeined of god as he was, with ſo ſingular honour, ſo great promiſes, ſo much reuerence of his people: therefore hee compareth Chriſt with Aaron, that by the difference, it might more clearely appeare, that Chriſt both muſt needs bee an high Prieſt, and in honour alone farre aboue all other. He beginneth his compariſon thus: *For euery high Prieſt is taken from among men, and is ordeined for men in thinges pertayninge to God*: that is, thoſe which are Prieſtes after the order of Aaron: firſt, in nature are their brethren, men like vnto themſelues, ſubiect to al infirmities, which the people are ſubiect vnto, hauing nothing in them ſelues wherein eſpecially to reioyce, but is like vnto other men: againe, they execute their office, and doe the workes appointed them, not for them ſelues alone, as men hauing a priuate buſineſſe, but in the name, and for the beneſite of the whole people, that the fruite of their labour might redounde vnto manie, and they ſerue the people in things appertaining to God. A third propertie of that high Prieſt was, that

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hee came not before God in his owne vertue, but brought giftes and ſacrifices with him, for reconciliation: by gifts, he meaneth all oblations of things without life, which appertained to the ſacrifices: by ſacrifices, all beaſtes which were killed and offered, according to the lawe. Another thinge required in the Prieſtes of the olde law, which were after the order of Aaron, the apoſtle addeth in the ſecond verſe, in theſe wordes: *Which is able ſufficiently to haue compaſſion on them which are ignorant and out of the way*. This propertie here ſpoken of, is compaſſion, in feeling the ſinnes and errours of the people, as if they were his owne: and hauing a continuall care howe to inſtruct them, and teach them in the right waye, that they might caſte from them all this corruption, and be reconciled vnto God. After this, he ſheweth the cauſe why this compaſſion was in him, and howe he was made ſo louing: *becauſe that he alſo is compaſſed With infirmitie*, that is, had experience in his owne fleſhe, howe prone they were to ſinne, how ſubiect to tentation, how ſoone ſeduced from good to euill, and howe readie to fall from life to death: of which infirmities, he was ſo partaker, that the ſmarte and ſtinge of them was in his owne fleſhe, and daily hee was wounded with his owne concupiſcence, to doe the thinges that hee would not: and therefore grieued with him ſelfe, and hauing pitie on his brethren, hee willinglie executed his Prieſtes office, and did it gladlie, which hee founde by experience muſt be done of neceſſitie, or no fleſh ſhould be ſaued, & offered ſacrifice in ſigne of the purginge of their ſinnes, and reconciliation vnto God, as the Apoſtle addeth in the thirde verſe:

And

And for the ſames ſake he is bound to offer for ſinnes, as well for his owne parte as for the peoples: and thus farre of this beginning of compariſon betweene Chriſt & the prieſtes of the lawe, ſetting nowe downe theſe properties of the Prieſt, and after ſhewing the great excellencie that is in Chriſt, aboue them. Nowe in this we haue to learn many profitable inſtructions. Firſte, where he ſaith, *Euery high Prieſt is taken of men, and appointed for men, in things apperteyninge to God:* we learne, that no man can haue acceſſe or entrance vnto God, but by a Mediatour: the Lorde would not then receyue the peoples giftes, their offerings, their vowes, their prayers, their thankeſgiuing, whatſoeuer it were: no man in Iſrael, were he neuer ſo holie, had his acceſſe vnto God, but by a mediatour: nor he offered any thinge vnto God, but by the prieſt. This was then their ſcholemaiſter, to leade them to the Meſſias, without whom they knewe, there was no agreement betweene God and them: ſo that we know, they were taught in the ſame faith that we be taught, that man through ſin was once caſt out from the preſence of God: and from thenceforth for euer, to dwell in his ſhame, except ſome other, worke reconciliation for him: for man had loſt all his owne power, and as Adam was, ſo were all the children of Adam. *All were gone out of the way, they were all corrupt, there was none*
3. *that did good, no not one.* An vnpoſſible thinge for all fleſh, euer againe to come into the preſence of god, without a mediatour, in whom god would be again reconciled. This doctrine the Iewes were taught in their high prieſt, who only entred before the Arke, where was the ſignes of gods preſence, & all people

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elſe forbidden to approche neere. And as thus they confeſſed the neceſſitie of a mediatour, ſo further in the perſon of the high prieſt, in that hee was taken from among men, that is, was a man like vnto his brethren, they learned alſo that this Mediatour ſhould be a perfect man. For, when God who wrought daily among them, by the miniſterie of Angels, glorious and fearfull workes, yet neuer appointed Angel, nor other creature to make the peoples ſacrifice, and offer vp their vowes and prayers vnto him, to come vnto him in the peoples name, to craue pardon and forgiueneſſe of ſinnes: but in an vnchaungeable counſel, euer reſerued this work vnto the prieſt, one of their brethren, a man like to them ſelues, he taught them plainly, that he ſhould be a perfect man, of their owne nature and ſubſtance, whoſoeuer ſhould reconcile them vnto god. Againe, in that the prieſte came not with emptie handes before God, neither yet might doe, except him ſelfe would be deſtroyed, but he had with him alwayes his ſacrifice, to acknowledge all men endebted vnto God, in payment wherof, he would be reconciled: they learned herein, that their mediatour muſt alſo offer vp a ſacrifice for them, in which God would bee pleaſed, and accept it as a ſufficient payment of all our debtes vnto him: which ſacrifice they knewe well, ſhould not bee the bloud of Calues, and Goates: for it is to vile a thinge to appeaſe the anger of God, but another ſacrifice, holy and righteous, without ſpot of ſinne, vnblameable before God, with ſuch a one god would be pleaſed. Thus the Iſraelites being inſtructed, of neceſſitie, to ſeeke a mediatour, and that mediatour to be a man,

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and that man to offer vp a ſacrifice of his owne, without ſpot or blemiſhe, a ſatiſfaction for our ſinnes, and a ceconciliation to GOD: in this they were inſtructed, to confeſſe as wee confeſſe, and to beleeue as we beleeue: that as there is but one God, ſo there is *but one mediatour betweene man and God,* 1 Tim. 2. 5. *euen the man Ieſus Chriſt:* who gaue him ſelfe to be the price of the redemption of mankind: this is the fayth of Gods elect, holden of Abraham, Iſaake, and Iacob, as well as of vs: the faith of the Saintes fróth: beginning: and we to whom now it is moſt clearely reuealed, let vs be thankfull for ſo great a benefite, in more conſtancie of our faith, neuer to bee remoued from this holie trueth. As oft as wee ſpeake of a mediatour, let vs confeſſe, there can be none amonge Angells, for they are no men: nor among the Saintes, for they were all ſinners: neither among all other creatures, for they are all corruptible: ſo that we will not giue neither gold nor ſiluer for the redemption of our ſoules, nor truſt in the merites of ſaintes and Angels, who all want vertue for this worke: but when we thinke of any mediatour, we wil confeſſe Ieſus Chriſt the ſonne of God, the ſonne of Dauid, the onely mediatour, and purger of our ſinnes. And heere further let vs learne, ſeeing a prieſt is to doe our things before God, & to offer for our ſinnes, let vs know theſe two thinges both to be done by Chriſte for vs, that is, both to make interceſſion, & to purge our ſinnes, in neither of which workes, let vs attribute any thing to any other, except wee will robbe Chriſt of the glorie of his prieſthood: wherein wee may ſee what the Papiſtes haue done: for if wee bee wiſe to iudge right-

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,& wil ſee that whichgod ſetteth before our eyes, ee cannot chooſe, but wee muſte needes ſee howe ey haue taken both theſe thinges of the ptieſt- ood of Chriſt, and giuen them vnto other Firſt, r the oblation of Chriſte to purge our ſinnes, if ee will acknowledge it, wee muſt confeſſe, that was done but once, and muſt neuer bee repeated e ſeconde time, both as the Apoſtle after in plaine ordes teacheth vs, and as the nature of Chriſtes ieſthood doeth neceſſarilie proue: for he hath his ieſthood abiding euer, euen as he liueth euer, nei- Cap. 7. 24. er can it bee carried ouer to another: but as the crifice is his owne, ſo hee is prieſte alone to offer , which hee did once vpon the croſſe. Therefore eir Maſſes are aboue all ſacrilege accurſed, in hich they ſaye, that the Prieſte though vnblou- lie, yet he offereth in a propitiatorie ſacrifice the aturall and reall bodie of Chriſte, and not onelie us they tranſferre the purgation of our ſinnes om the Altar of the Croſſe, where it was made by hriſte, to the Altar of an idoll, where they would oe it by a prieſte, but they doe not ſo much as onfeſſe, that it was once perfecte and full vppon he croſſe, but find wants in it there offered. I ſlaun- er them not, for it is their owne doctrine, nei- her, am I ſure, will they denie: them ſelues write, hat Chriſt ſatiſfied for ſinns before baptiſme, both or the guiltineſſe aud puniſhment of them: but as or ſinnes after baptiſme, hee tooke onely away the uiltineſſe of the fault, but left the puniſhment for ur ſelues to beare, ſo much as by afflictions of our fe, and by purgatorie after our life, wee could

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possibly endure. Thus lame they leaue vnto Chri
the purgeing of our sinnes, the highest part of h
priesthoode. The other part of his intercession, the
handle it no better: for doe they not pray vnto a
Saincts and Angels? doe they not call the virgin
Marie, the Queene of heauen, the gate of Paradis
the treasuresse of grace, the refuge of sinners, th
mediatresse of mē, our life, our delite, our hope? an
what after this can they leaue vnto Christ? And th
(dearely beloued) I alledge not vnto you, out of pr
uate mens writings, which they might deny, but i
their sacred holy masse book, these things ar writ
In their masse of the anunciation, they sing this son

Salue virgo virginum, Mediatrix hominum.

All haile, virgin of virgins, the mediatresse of men.

In the masse of the conception, they sing this:

Tu spes certa miserorum, Vere mater orphanorum,
Tu lauemen oppressorū, Medicamen infirmorū, Omnibus es omni

Thou art the vndoubted hope of the miserable, the moth
indeed of orphans, the refreshmēt of the opressed, the healin
medicine of al the diseased, & thou art al things to al me

You heare the rime of all this I am sure, and fo
the matter, it is not worth englishing. Now, ioyn
vnto this, more out of the masse booke:

O felix puerpera, Nostra pians scelera.

O hapy bringer forth of childrē, cleansing our wickednes, &

And out of the portesse: *Super Thomæ sanguinem &c.*

O Christ, make vs to ascend vnto heauen, whether Thom
is ascended, and by the bloud of Thomas, &c.

And tel me nowe, what is left vnto Christ to be ou
Mediatour? Surely (dearely beloued) the trueth i
euen as the Lord hath persuaded vs this daye: he
that boasted so long to be the vicar of Christe, we
haue tryed him, and found him to be the verie An
tichrist, who denyeth in deed Christe to be come i
flesshe, whyle thus he denyeth him to bee our onely

me-

ediatour. Nowe, let vs returne further, to heare hat the Apoſtle teacheth. The fourth propertie eere mentioned, requiſite in a priſt, is, that he haue ompaſſion on his brethren, according to that feeing which is in his owne fleſhe, of his owne infirities: this compaſſion is, to reioyce with his bretren, in all well doing: and to be grieued for them n their ſinnes and errours: which propertie the Apoſtle ſayeth was in the prieſt of the lawe, in a certaine meaſure, as he was helpt by experience of him elfe, and ſo much as god accepted in him, who was or a time the prieſt of his people. This ought to enowe a ſpeciall inſtruction vnto vs all, becauſe e are all made a ſpirituall Prieſthood vnto God, to ffer vpp our ſpirituall ſacrifices, that wee ſhould aue this compaſſion one towarde another, to deght in the well doing of our brethren, as hauinge eceiued the ſame ſpirit of faith, and to bee grieued ith their offences, euen as mē ſubiect to the ſame firmities. This reioycing was in Paule, when hee riteth to the Philippians, that if he might procure heir faith and conſtancie of godlineſſe, though it ere with the loſſe of his life, yet he would reioyce ith them for the great bleſſing: and this holy ſorowe for our brothers fallinges, the ſame Paule exreſſely commaundeth vnto vs all, writinge to the alathians: Brethren, if a man be fallen by occaſi- Gal.6.1
n into any fault, ye which are ſpiritual, reſtore ſuch one with the ſpirit of meekeneſſe, conſidering thy elfe, leaſt thou alſo be tempted: if this then bee in , and our brotherly loue bee meaſured with this ne, we are all this day Prieſtes vnto our God, offeing vp a moſt ſweete ſmelling ſacrifice, euerie one Phil.2.17.

for

for his brother, to bee a ſeruaunt of righteouſneſſ
vnto God. And as this is the duetie in euery one o
vs, ſo eſpeciallie the miniſter ought to bee full o
this compaſſion, to declare ſtill vnto his people a
the counſell of God, that they might bee confirme
who are called, and conuerted who goe yet aſtraye
that with one hearte and voyce, at laſt they migh
glorifie God togither, this is it that ought to bee
but, O Lorde! howe farre is this from being done
where may wee finde a man, that reioyceth in hi
brothers godlineſſe, or pitieth him in his ſinne
who can boaſte of his friendes, of all his acquain
tance, of all his kinred, that him hee hath brough
vnto the Lorde? howe many are the Miniſters i
number, that are able to teach, and haue their dwe
ling with their pariſhioners, to teach them to kno
God? ſurely theſe thinges are ſo farre out of orde
and iniquitie hath ſo preuayled and gotten the vp
per hande, that we may take vp again the prophe
complaint, *Like prieſt, like people:* the people are
dulled with carnall concupiſcence, that all their co
panie is, for cardes, or dice, or daunſinge, or ban
quetting, or ſome riot of life: the name of the Lor
is not remembred, but when it is blaſphemed: thi
is the fellowſhip of the worlde: the miniſterie hat
not ſo altogither caſt off ſhame, but yet the faulte
of it are ſomewhat too great and grieuous: for ma
nie of them are hirelinges, non reſidentes, dumb
dogges, goinge a whoringe (not after manie wo
men, which the worlde would deteſt) but after ma
nie benefices, which the Lorde God of Iſrael doet
as much abhorre: would to God this complaint
were falſe, & it ſhalbe falſe when God ſhall giue h
fea

ſeare into our heartes, & giue vs eares to heare that good promiſe of Chriſt: *Bleſſed are thoſe ſeruaunts, whom the Lorde, When he commeth, ſhall finde waking.* Luk.12.37
In the meane whyle, if admonitions may ſtirre vs vp to be wiſe in time, let vs heare what the Apoſtle ſayeth more in this place. It foloweth: *becauſe that he is compaſſed about With infirmitie*: this is the cauſe why the high Prieſt had ſuch compaſſion on his brethren, becauſe him ſelfe fealt all their infirmities: thus the Apoſtle teſtified of Chriſt before, that Hebr.2.18
becauſe he was tempted, he was made able to helpe thoſe that were tempted: and Sainct Paule ſayeth, For this cauſe be we comforted in our tribulation, 2.Cor.1.
that we might be able to comfort other in their afflictions: ſo our owne ſenſe and feeling muſt needs be a prouocation vnto vs to pitie other: and in deed it is a thinge vtterly impoſſible, that whatſoeuer I ſuffer my ſelfe, I ſhould not haue a compaſſion of it in another: If I be hungrie, I pitie all whom I heare crie for meate: If I be in paine, I pitie all which crie out in their grief: euen ſo it is alſo with vs, & much more in the afflictions of ſpirit: I beare the burthen of mine owne ſinnes, if I ſee their loathſome appearance, & feele their heauy iudgement, that I mourn vnder them, it is vtterly impoſſible but I ſhould hate them in my ſelfe and in all men, & I will ſeeke diligently how to keepe men free from ſuch a deadly ſickneſſe. Thus we ſee what is the cauſe why we be not careful one to edifie another: that is, becauſe we haue no true feeling of our own ignorances, nor perceyue any weightie burthen of our ſinnes, when we pray thus, the remembrance of them is greuous vnto vs, the burthen of them is intollerable, wee

ſpeake

ſpeake with feigned and deceitful lippes, the ſighes of our heartes they goe not with our wordes: or if they doe, I appeale to your owne hearts: how carefull you are for your brethren: for I am ſure, the words of the Apoſtle muſt needes bee true, if I ſaye you feele your owne ſinnes, you be carefull for your brethren, wiſhing and procuringe as any occaſion ſerueth, that they alſo may finde grace to turn from their ſinnes, and come (as S. Paule ſayeth) out of the ſnares of the diuell, who hath entrapped them after his owne will: and if this great miſerie of thy brother moue thee not, thou feeleſt not the miſerie that is in thine owne ioyntes and bowels, which aſtoniſhment of ſenſe, is barbarous and brutiſh, diſhonoring both the heart & countenance of a man. Another thing here to be marked, is, that the Apoſtle calleth all ſinnes, by the name of errours & ignorances: teaching vs firſt, that all errour and ignorance before God is condemned as ſinne, and whatſoeuer man doeth with all his good intentes, if hee be ignorant in his worke, he offereth but the ſacrifice of a foole, neyther doeth God regarde it. Wherin we may ſee what their church is, whoſe whole religion is blindneſſe, and whoſe deuotion (as themſelues confeſſe,) is bred & nouriſhed by ignorance: and another cauſe why our ſinnes are named ignorances is, becauſe the ſinners knowe not their owne way, they thinke they haue peace and reioycinge. When daunger and woe is neereſt vnto them, they thinke their ſinne is ſweete & ful of pleaſure, when in deede it is nothing elſe but anguiſhe and affliction of ſpirit: for they ſee onely with their eyes, and haue regarde after the preſent time, not knowinge

1 Tim. 2. 6.

that

that the time passeth, & the concupiscence is ended in it, and that the Lord after will call them to iudgement. Thus the Prophete Daniel nameth the sinnes of Nabuchadnezar, his errors: and Abacuch making his prayer for all the sinnes of Israel, he nameth them their ignorances: let vs therefore as this Apostle before warned vs, beware least we be hardened with the deceites of sinne, but knowe for a suretie when we be delighted with euill, it is our errour: and if we were wise wee would neuer bee deceiued with so hurtfull enticements. It foloweth nowe in the third verse: *And for the same cause he must, as for the people, so for him self, offer sacrifice for sin:* In these words the Apostle beareth witnesse, of want and imperfection of the priesthood of Aaron: that though he appeared as a mediatour betweene God and his people: yet he was not perfect for such a worke, but acknowledging his owne sinnes, he set him selfe in their number which looked for a better mediator, who was only figured, could not be exhibited in his person: to this end he offered sacrifice, both for the people, & for him self, according as he was expresly commanded in the lawe of Moses, as we read in the ninth chap. of Leuit. and againe after is heere mentioned in the 7. chap. folowing. And here we see the propertie required in a mediatour, & that is, that he be absolute and holy, without spot, to whom it can not be said, Physician cure thy selfe, for then could he be profitable to none: but whosoeuer shall take vpon him this worke, to pacifie God and to conquer Satan, he must haue a body prepared of God to all obedience, and he must be armed with the power of god, to beate and vanquish sinne, hell, and condem-

Dan. 4.

Abac. 3.

Leuit. 9.

nation, and ſo to aboliſh the diuel: they neuer knew this, neither the righteouſneſſe, nor yet the power of a mediatour, who ſo eaſily haue giuen this glorie vnto weak men: for this ſtreight condition, the iuſtice of God requireth of him, that ſhall reconcile man vnto GOD, that hee bring in him ſelf all the righteouſneſſe which his holy lawe requireth, by it firſt to ſanctifie him ſelf, to be accepted, and in that innocencie to beare the puniſhment of the ſinnes of his people, that he might ſet them free: then in the power of his ſpirite to ouercome that puniſhment, and riſe from it, that it might bee aboliſhed, and all with him might haue entrance into glorie & eternall life. Nowe this compariſon of the Apoſtle, ſomwhat more plainly appeareth, in which we ſee the dignitie of Chriſte. Aaron was in nature a perfect man: & ſo was Chriſt, and more excellent in propertie, being without ſinne. Aaron miniſtred for the peoples ſake, and for his owne alſo being a ſinner: chriſt for his people only, himſelf needing nothing. Aaron offered ſacrifice, but of other things, none of his own: Chriſt offered his ſacrifice his own & him ſelfe. Aaron had compaſſion on his brethren, but in a certeine meaſure, and the greateſt parte of it for him ſelfe, and ſorrowe of his owne infirmities: but Chriſte, wholie was grieued for vs, and for our ſakes onely he bare infirmities, of all which the doctrine is plain vnto the people of Iſrael, that not Aaron, but Chriſte, was the great high prieſt to reconcile them vnto God: And here we ſee touching that that is ſaid, the high prieſt offered for his owne ſins and for the ſins of the people, that is not ment that his ſacrifices were in deed a cleanſing of their ſins:

for

for neither can the bloud of Calues & goates wash away that infection, neither can a sinful man offer a sacrifice of such price: onely the Lord Iesu offering his body, could doe so excellent a worke: but that the sacrifices of the lawe, and that high Priest, were said to purge sinne: it was only in figure, as being signes and tokens of Christ, and of his bodie, to be sacrificed vppon the crosse, which redemption they confessed and beleeued in their oblations, and God sealed it vnto them, by fire from heauē consuming their burnt offerings, that their faith was precious in his sight, and he would performe his promises vnto them, according to their hope, and giue them a sacrifice for their sin, euen his only begotten sonne that euery one which beleeued in him should not perishe but haue life euerlasting: and in witnesse of this constant trueth, because their sacrifices were as figures of it, he giueth them the name of that which they figured, and calleth them sinne offerings, and propitiatorie sacrifices, and reconciliations betwene God and them. And this is comon to all Sacraments of the olde and newe Testament, that they might be vnto vs sure & vndoubted pledges of Gods promises, that he performeth them al: therfore the name and title of the thing, is giuen to the figure: so these sacrifices were called sinne offeringes, and peace offerings: circumcisiō was called Gods couenant, the Lambe his passeouer, the Arke his glory, the temple his rest, Baptisme the washing of our new birth: & what madnes is in mē, I can not tel, why they stumble & fall, and are broken on this phrase: *this is my bodie*. Could the name of reconciliation be giuen to the bloud of an Oxe, the name of Gods benefites be

giuen to the cutting off of a litle skin, and to a whit lambe: his glorie, his blessednes, his righteousnes, to golde, to stones, to water: and can not the name of the body of Christ be giuen vnto bread? or could not the name of forgiuenesse, of mercie, of couenaant, of glory, of presence, of righteousnesse, chang the nature of golde, stones, flesh, water, & such like: and must needes the name of body streight change bread into flesh? or is not the sacrament of Christes body and bloud, as glorious a mysterie, as full of trueth as other sacraments were: and why should it not haue a greter honor, named by the thing which it representeth: but this as occasion is offered, and in a word, for the thing is plaine to those that will vnderstand, and they that with affection haue robbed them selues of iudgement, let vs pray for them: and they that doe belong vnto the couenaunt, shall one day with vs confesse the true doctrine of the sacrament in which it is sealed. Now Let vs pray &c.

¶ The xxiij. Lecture, vpon the 4. 5. and 6. verses.

4 *And no man taketh this honour vnto him selfe, but he that is called of God, as was Aaron.*

5 *So likewise Christ tooke not to him selfe this honor, to be made the high priest, but he that saide vnto him: Thou art my Son, this day begate I thee, gaue it him.*

6 *As he also in another place speaketh, Thou art a priest for euer after the order of Melchisedech.*

I Told you, the Apostle here maketh comparison betweene the priesthood of Aaron & of Christ: that so by conference, the dignitie of Christ might more appeare. The comparison hitherto hath

hath bin in this, that the prieſt of the old lawe, muſt neceſſarily be a naturall man: then, that he muſt do the worke of the people, in things appertayning to God: thirdly, that he muſt doe it with ſome ſacrifice: fourthly, with compaſſion for the peoples errours: in all which Chriſt onely is excellent aboue all other. Nowe, the Apoſtle goeth forwarde, and yet ſheweth a fift propertie of the high prieſt afore, and that is, that hee was called of God, and thruſt not him ſelfe into that roome & function. To this purpoſe nowe it followeth: *And no man taketh vnto him ſelfe this honour, but he that is called of God, as was Aaron*: then in the two verſes followinge, ſheweth, howe in this alſo Chriſt excelleth Aaron, and had a more glorious calling then he: firſt, becauſe an high decree of God was pronouneed by the Prophete in which, vnder the name of a ſonne, God ordeyned him prieſt, ſaying: *Thou art my ſonne, this day haue I begotten thee:* Again, he called him not vnto a prieſthood of ſignes and ſhadowes, which endured but for a while, but he called him to the true prieſthood it ſelf, which chaunged not, but made him a prieſt for euer, after the order of Melchiſedech. So, as the ſon is higher then a ſeruant, the trueth better then the figure of it, and that which abydeth euer, better then that which in time is aboliſhed; ſo much, this calling of Chriſt exceedeth Aarons callinge, and all the prieſtes of the lawe. Here let vs firſt learne, ſith the Apoſtle ſpeaketh plainly: *No man taketh honor to him ſelfe, but he that is called of God as Aaron was*: that both it is vnlawfull for any man without a calling to take vppon him the miniſterie, neyther yet any calling ought to be, which is not according to

the will of God: for seeing the Ministerie is honourable, and he is iustly honoured that executeth it faithfullie: howe can I axalt my selfe, but of right I ought againe to be brought lowe, and in steede of glorie, haue shame? for what doe I in this, but rob Christe of his glorie, who is head of his Church, and appointeth ministers whom hee will, who ruleth in the house of Iacob, and ordeyned officers at his owne pleasure? If in an earthly kingdome, subiectes would presume to take offices at their owne choice, were it not extreeme confusion, vtter reproche and shame vnto the Prince? howe much more to bring this confusion into the Church of Christ? Therfore, both our Saviour Christ him self did openly ordeine his own Apostles, & neuer any of them executed that office, but with protestation, that they had this callinge of God: and therefore their Epistles begin (as you read) *Paule an Apostle of Iesus Christ. Peter the seruant of Iesus Christ.* And the same from the beginning hath bene a perpetual lawe in the church of God. Moses, Dauid, Esay, Ieremie, and all the residue, they tooke not this honor to themselues, but were called of God, and in the name of God they declared vnto the people, his visions and his wordes, from which if they declined to the right hand or to the left, they made themselues shimers; and not only thus it is in the ministerie, but for as much as the Apostle giueth it a generall terme: *No man taketh honour vnto him self:* euen in the common wealth, in matters of this vaine life, not onely the God of peace will not haue his people to liue in confusion, euery man to exalt him self: but also limiteth to euery one, the boundes of his cal-

calling, in which God hath giuen him honour, and without which, both hee ſinneth againſt God, and offendeth his Prince that hath appointed him. The Iuſtice muſt deale with thoſe thinges which appertaine vnto a Iuſtice, and a Iudge with the thinges of a Iudge: and as it is rebellion for the priuate man to reſiſt the Magiſtrate: ſo is it preſumption in a Magiſtrate, to take vppon him aboue his callinge. We haue gotten among vs I knowe not what prouerb, which cõmonly we call, *A caſt off our office:* if this bee to caſt off the lawe of our calling, and take more honour then is giuen of the higher power, wee deſerue it right wel, if for ſuch prety caſtes, our ſelues ſhould be caſt quite out of our places: for in matters aboue vs, wee bee all priuate men and muſt goe vnto them, to whom God hath giuen the iudgmente, where we our ſelues haue the place of honour: there let vs be faithfull as before the Lorde. The ſecond thing to be learned in theſe wordes is, that we haue all, ſuch a calling as we may be ſure it is of God: for we muſt bee called of God, as Aaron was. Heere (dearely beloued) I would wee had no cauſe to complaine: or, ſeeinge thinges are ſo ill as they are, I would we had the ſpirit of the Prophete Ieremie, to wiſhe that our handes were full of water, or in our eyes were a fountayne of teares, that we might weepe day and night for the ſinnes of our nation; then the Lord in due time would hearken vnto vs, and the higheſt from his holy ſeate would regarde vs, that our eyes might ſee all our ruines reſtored. But nowe touching this calling in Magiſtrates and officers of our common wealth, I wil ſay no more, but in one word, as the ſcripture ſpeaketh,

God

God calleth him vnto his dignitie, who is orderlie appointed, and is a man of courage, fearing God, dealing truely, hauinge no respect of persons, and hating couetousnesse: otherwise, if by bribing, by ambition, or by anie vnlawfull meanes, he come to his preferment, the more he knoweth himselfe the more hee will feare least his calling bee not of God; but this they will regarde, to whom it belongeth: our speciall doctrine heere, is in the callinge of the ministers, wherof (by the grace of God) I wil tel you the trueth: but because this, and other thinges are nowe in bitter controuersie betweene our selues, so that the vncharitable wordes of our mouthes are witnesses against vs of the euill affections of our hearts, and our hurtfull doings one toward another do shew abundantly, that euil will hath taken deepe root within vs, I protest that I haue neither part nor felowship in this diuision, but in loue and vnitie. I beare him witnesse who speaketh trueth, and beare with his errour who is deceiued, acknowleding my self more vnworthie then either both. And that you (dearly beloued) may hold fast the bonde of peace, and not be broken off with euerie temptation, I beseeche you consider but this with me: hath not God giueu his gifts diuersly, to one more, to one lesse, to one ten pouds, as it is in the parable, to another but one, and can we thē all know a like? must we not of necessity one know more, another lesse, one be more wise, another lesse, one vnderstand this truth, another that, euen as God reuealeth it: & euerie one of vs haue our wantes, in which wee may bee better taught: and shall it not be euer so, as long as our knowledge is in part, & we see not the fulnes of all

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trueth? and hath not God giuen this diuerſitie vnto vs for a good purpoſe, that thus ſtãding in need one of another, wee ſhould all more effectually loue & helpe one another: looke not for it therefore wee all agree in euerie thing, for it ſhall neuer be till wee do all ſee the Lorde Ieſu, who onely is perfect wiſedome and trueth. But looke for this, and pray that you may ſee it, that ſeeing wee agree in the faith of Gods elect, and in the hope of ſaluation, that is, in the Lorde Ieſu, that we may walke together in it in loue, and kepe this vnitie of the ſpirite, in the band of peace. And to thoſe who are aduerſaries in this caſe againſt vs, if they vouchſafe to heare, moſte humbly I beſeeche them to conſider, how precious all trueth of the Lord is, and to ſeperate all affections from thé, ſo that their heartes may beare them witneſſe in the night, both vnfeinedly they ſeeke it, and faithfully they will imbrace it, all that the Lord ſhall reueale vnto them: which mind the Lord graunt vnto vs with them, that his truth may be of all embraced, & his church may haue holy peace.

Now, let vs returne to our text: *No man taketh honour vnto himſelfe, but he that is called of God, as Aaron was*: a very flat and plaine ſentence. No miniſter ought to bee called in the Churche, but hee whoſe calling may be knowen to be of God. Suche perſons, ſuch qualities, ſuch places, as may be knowen the Lord hath ordeined, onely ſuch elections ought to bee in the Churche: and this all men muſt needes graunt. Hereof I may firſt cõclude, touching the perſon of the miniſter: that becauſe in all places, by the prophets, by the Apoſtles, by our ſauiour Chriſte, God alway requireth that his miniſters bee

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be of good reporte, well grounded in faith, able to teache his people: therfore, if ruffians, if papistes, or men of an vnknowen religion: if ignorant men, and not able to teache, be chosen vnto this office, I dare boldlie affirme it, their calling is not alowed of god, and therfore not accusing any of ruffianry, or popery I leaue that vnto the Lorde: yet ((I trust I shall have good leaue to say this, which our eyes and eares do knowe to bee to true, that all this rable of people which haue now almost filled euery church, so rude so ignoraunt, as they can doe nothinge lesse then preach the word, how soeuer an vnwise Bishop (I will accuse him no farther) hath layed his hands on their heades, or giuen them wax and parchment: they are no more worthie to be in the ministrie according to Gods calling then they were before, but prophane they were, & prophane they are, and with prophane hands they doe their worke. If this seeme hard vnto you, aunswere me but to this question: what if they were learned, wise, honneste, religious, able to teache? And vpon this boldnes would goe take on me the ministerie, without other caullinge: should I not so dispise the church? would not the bishop bee angry for not regarding his authoritie? And what then if I haue the bishops creation, & yet am neither religious, nor wise, nor able to teach as God requireth. Because I am admitted of a man, shal the ordinance of God be of none effect. For though god in his vnspeakeable mercie, doe sanctifie the prayers and sacramentes of his Church, in their ministerie, and make them profitable to his children, yet our fault is neuer the lesse in transgressing his written worde, nor because God is good to vse our sinne vnto a

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blessing, our sin is lesse before him. But true it is, as much as lieth in vs, we thrust no ministers into the ministerie of Christ, and make the Church of God no church vnto him. Sith then this is the first thing whereof we complaine iustly, though we speak bitterly beare with vs, for there is no man liueth in the spirit of the Lord Iesus, but his soule mourneth for so much miserie of such a people. Another thing that we complayne of, is, that whereas there ought to be no ministers but such as are ordeined of christ as the Apostle here witnesseth, yet we will allow and accept of such as haue bin only called of antichrist. Those which he hath shauen and greased onely to say masse, and offer sacrifice for the quicke and the dead (for that is the commission by their own Pontifical) those we haue taken, & some of them without anie detestation of their impure orders, without any other laying on of handes or allowance of our owne church, wee suffer to pollute our Sacraments, and dishonour the seates of Gods Ministers. And not onely so, but these men, they are so fatte, and swollen with fatnesse, that both before her Maiestie, and in the most famous places of her Realm, they presume to preache, speaking euil of all reformation: so that while we would cleanse our selues from the corruption of the man of sin, and to cast away his whoredomes from betweene our brestes, his owne chaplains haue strength against vs, to pull downe all that we build vp. And so much the more this grieueth vs, because some of them (euen in Queene ELIZABETHS dayes) when the Gospell was slowe in restoring, and Bishops at hande by whom they might haue bin admitted into the ministerie

of

of the Goſpell: yet they made haſte vnto Boner and his fellowes before their vtter ruine, to take orders of them as a monument of their hands. Of this fault iudge your ſelues what it is: for the other, if any nie of you can doubt whether a maſſe-prieſt may become a miniſter of the Goſpell by vertue of his popiſhe orders in a well reformed church, to confirme you that he ought not, remēber what I haue alreadie told you. The commiſſion for their prieſthoode in their owne Pontificall, is onely this: *Take authoritie to ſay maſſe, and to ſacrifice for the quick and the dead.* Can theſe wordes ſo full of moſt wicked blaſphemy giue good authoritie to any man to preache the goſpell, which is to the prayſe of God: is maſſing and ſacrificing, preaching & miniſtring? beſides this, doeth not naturall reaſon teach vs, that Antichriſt can not ordeine miniſters of Chriſt? and if we had neither reaſon nor lawe, yet is the ſcripture plaine and euident, for who deſcribeth the miniſters qualities but, God alone? to whom is the examination and choiſe of him committed, but to the church? who ordeineth him, but the rulers of the congregation? The idle prieſtes of the gentils gods were they allowed as miniſters of Chriſt? or any called of heretiques and apoſtataes (without any better ordination or approbation of the church) were they ſo made preachers of the goſpell? This is then another thing, that we & this Apoſtle with vs complaine of: And pray you dearely beloued (for it is your parte) that our complaint may be heard: That no man may take honour to him ſelfe, but hee that is called of God as Aaron was. Another thing alſo which we complaine of, is, that ſuch as God hath

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made meete ministers of the Gospell, they may also haue a meet caling of men agreeable vnto the word of God. Nowe, what calling the Lord alloweth, as many as feare him, they will carefully seeke: and for my part I most hartily beseech all our brethren, euen for our faithes sake, which we all professe, that we may seeke this in loue, with one heart, and with one spirit. Remember the seruaunt of God must be 2. Tim. 2
farre from al strife, he must be milde and gentle towarde all, especially to the brethren. And S. Iames Iam. 3. 14.
sayth: If there be bitter enuie and strife and contention in our heart, our wisedome is not from aboue, but it is earthly, carnall, and diuelish: for the wisedome that is frō aboue is pure, is peaceable, is modest, is gentle, and full of mercie. In this wisedome let vs inquire what calling God alloweth for his ministers. In the first chapter of the Actes, where Mathias is chosen to bee an Apostle, it is saide of the Act. 1. 23.
whole Church, that they presented two, of which God by Lot appointed one. In the sixt of the actes Act. 6. 4.
where election was made of Deacons as the Apostles commaunded, it was saide to the Church, search Act. 13. 2.
ee out wise men, &c. In the xiij. God calleth for aule and Barnabas vnto the worke of the ministe-ie, he saieth vnto the residue, Separte to me Barnaas and Saul. In the xiiij. it is saide of Paule & Bar- Act. 14. 23.
abas, that in euery Church they chose Ministers or them by common suffrages. By this it is most aine and manifest, that by the Apostles institutiō, ery Church should haue their full authoritie for ection of their minister. If we seeke the vse of the imitiue Church for the space of 200. yeres after hrist and more: I am sure no learned man will or

can denie, but the church made the choise of euery Pastor. It is to no purpose for me to alleadge manie testimonies, this is proofe inough of trueth, that there is no man will denie it. For the former times within 200. yeres after Christ, we haue fewe writers that are of credit: a cõpany of bastard writters there are abroade, not worthie to be confuted, which are said to be of that time, and are not. Therefore to knowe the state of those times, the surest witnesse are the Gentils them selues, which sometimes spake of religion, and such testimonies make with vs: For we read in Lampridius, writing the life of Alexander Seuerus, that the Emperour in choice of his Magistrates, made them stande openly to be examined of any, or any exception to bee made against them, because (sayth he) the Iewes and the Christians vsed this order in chosing their Ministers. Here is a plaine testimonie what order was then in the church; euen the same which before was instituted by the Apostles. If then this be the order that God hath appointed, let vs followe it. If God haue appointed any other, let them shewe it, who haue taken this controuersie vp against vs. And of this let vs persuade our selues, if we know the wayes of the Lord, and will not followe them, the Lorde will surely curse our owne wayes, that we may fall in them: we see already what he hath done, the Lord make vs wise, that it may teach vs to repent: while we haue made ministers after our owne phantasies, you see howe most churches haue idoll shepheards. Doe you hope it will be better hereafter? hath not experience of sixteene yeares taught vs, that this scarre is not healed with time: and doe you not see

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daily, howe Biſhops make heapes of miniſters, as vnlearned as euer before, that this plague might neuer be ended. Impute it to what you will, and call it the abuſe, or negligence, or corruption, of whom you liſt: for my part, I thinke it the iudgement of God, which taketh vengeaunce of the breache of his owne orders. And here as I haue freely confeſſed our owne wantes, that we might all praye for reformation: ſo leaſt our enimies ſhould reioyce)) I thinke it not amiſſe to adde a word or two of their popiſh orders, and prieſtes of their calling.

You knowe firſt this certaine principle: *No man ought to take honour, but he that is called of God, as Aaron was*. Now would I faine knowe, of all thoſe orders which the papiſtes had, what one of them was of God? eyther touching the worke whereto they are appointed, or elſe the qualities required in the, of which they be examined? For firſt, touching the qualities of Gods miniſters, of which the Church examineth them, wee all know this day, that theſe they are: they muſt bee blameleſſe, watchfull, ſober, modeſt, herberous, wiſe, gentle, apt to teache, able to conuince the aduerſarie, ſuch as gouern wel their whole families, no drunkardes, no quarellers, no couetous men: theſe bee the qualities that God requireth. But the Pope, how doth hee examine his prieſtes? the Biſhop, or elſe the Archdeacon, with ſome other prieſtes, they call the parties, and examine them: firſt, whether they bee xxv. yeare olde: then, whether he vnderſtand any latine: then, whether his father and mother were honeſt, or whether he be a baſtarde: fourthly, they muſt marke & handle euerie member of his bodie, whether they bee

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ſounde, and number his eyes, his eares, his noſtrels, his handes, his fingers, his feete: and if they miſtruſt, he muſt put off his ſhoos, to ſee whether his feete be of wood, or no. Fiftely, whether hee haue chaſt fleſh: that is, whether hee haue married two wiues, or elſe a widowe. Sixtely, howe long he hath bene in orders, and what, when, and of whom he had his orders. Seuenthly, what liuinge he hath to mainteine him, eyther by patrimonie, or by benefice. Theſe thinges by ſtreight examination beeing well knowen, then the Biſhop telleth thē that there be xiiij. eſpeciall thinges, which Sainct Paule to Timothy, requireth in a miniſter, and wiſheth them to conſider of them. Was there euer darke night ſo contrarie to a ſhining day, as theſe bzbles of Antichriſt, are contrarie to the ordinaunce of God? Now touching the office, wherevnto god appointeth the miniſters of his Goſpel, is it not this: to preache his worde, and miniſter ſacramentes? other gouernours of his Churche, are they not for the peoples obedience vnto this word, and for prouiſion of the poore? But the Popes officers frō the higheſt to the loweſt, what ſimilitude haue they with theſe? the firſte officer in their church is a porter, and hee hath this authoritie giuen him, to ringe the bell, to vnlocke the Church and veſtrie doores to open his booke, if any man preache: and this hee is charged to do ſincerely, euen as hee will make his accompt to God. Their ſecond officer is a leſſon reader: and hee muſt reade, or ſing the leſſons, and hallow breade, and all greene fruite, and ſtudie the booke in which their leſſons are, and all this he muſt do faithfully, and to the full. The third office they haue, is, to cōiure: and

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the exorciſt or coniurer, he hath charge with a certeine charme to caſt out diuels: to bid them that do not communicate, departe: and to powre water into the chalice at communion: and this hee muſte doo verie diligentlie. The fourth office, is of Acolites: & they muſt carie the candleſtickes, light the tapers, and prepare bread & wine, when there is a communion: and of this they muſt haue greate conſideration. Their fift order or office, is of greater accõpt, and is of Subdeacons: and they muſt prouide water againſt maſſe, waſh the palles, & corporaſſe clothes, giue the chalice & couer vnto the Deacon: and this they muſt do very cleanly & diligently: beſide, they muſt vowe chaſtitie, ſerue at the Altar, and haue authority to read the epiſtle for the quick & the dead. The ſixt order is, of Deacons: and he may ſomtime for want of a better, baptiſe and preache, but his eſpeciall charge and authoritie is, to ſerue at the altar and reade the goſpel for the quicke & the dead: and he muſt greatly bethinke him, what an highe degree he hath take. The ſeuenth order is, of prieſthood: and it is told him that he muſt preache, baptiſe, bleſſe, and rule: but his principall & ſole authoritie giuen him in cõſecration is, to ſay maſſe, offer ſacrifice for the quick & the dead, & to forgiue ſins. This authoritie hath alſo the Biſhop, when he will: and ſpecially, he muſt beare a croſyre ſtaffe, weare a ring, & rule ouer other. The Pope him ſelfe, he may doe the like, but eſpecially he may weare a crowne and a pall, & hath fulneſſe of power to do al things, for the glorie of God, and the bleſſed virgin, and the holy Apoſtles, Peter and Paule, and for the church of Rome. Theſe (dearely beloued) are the orders of

the popiſh church, not one worde feigned of mee, but euery whit ſet out in their owne Pontificall, as you may plainly ſee it. Nowe iudge your ſelues, and I appeale to the conſcience of euery man that hath an vnderſtãding heart, whether ſuch creatures haue their calling of god, or no? I might likewiſe alledge that fourme and manner of ordeyning, as contrarie to Chriſtes inſtitutiõ as theſe former are: for, where Chriſtes ordinaunce is, that his miniſters ſhould be made with prayer and faſting, and with laying on of hands: they, as men thinking baſely of ſuch ſimple dealinge, and a great deale more to making of their prieſtes: they muſt haue oyle, candels, baſens, towels, amices, albes, ſtoales, gyrdles, maniples, myters, bookes, croſſes, linnen bandes, chalices, partens, ſinging cakes, wine and water, flowre, & ſuch other things, trifled and toyed with all, with ſo manie fooliſhe geſtures, as I am perſwaded, that any wiſe man, this day, reading it in their owne bookes, would abhorre it, either as intollerable pride, or vnſpeakeable fooliſhneſſe: but wiſdome is the Lords, and he giueth it to whom he will: and let vs prayſe him for his goodneſſe, to whom he hath giuen eyes to ſee. If any will here obiecte, notwithſtandinge all theſe abuſes: yet the prieſt had that which was principall, libertie to preache and miniſter ſacramentes: therefore their miniſterie not to bee reiected. I aunſwere: In this, on one ſide was the great goodneſſe of God, that in time to come, his children might aſſuredly knowe, hee reſerued to himſelfe a church, euen in the middeſt of all deſolation: and that he called them by his worde, and confirmed by his Sacramentes, euen as at this daye: for

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seeing there can bee no sinne so great, but faith in Iesu Christ scattereth it all away, it was impossible that the man of sinne should so much adulterate, either the worde of GOD, but that it should be to the faithfull a Gospell of saluation: or else the sacramentes of God, but that they should bee pledges of eternall life to those that did beleeue. Againe, on the other side, in that they kepte this authoritie to their priestes, to preache and to baptise: it was the pestilent sleight and subtiltie of the diuell, the more easilie by such a colour to deceyue them: for if hee had vtterly denied preachinge of the Gospell, and vse of the Sacramentes, who would then haue bene seduced? these bee his wayes to destroy Pagans and Infidels: but to corrupt the Church of God, he putteth on an Angels cloathinge, that vnder pretence of holinesse, hee might deceyue. And in deede hee did deceyue: for hee hath so farre prophaned the preaching of the Gospell, and the Sacramentes of Christe, that wee ought, accordinge to the word of God, to separate our selues, and to saye, accursed, to all their doinges, although God of his infinite goodnes, who calleth things that are not, as though they were, euen in that ministerie gaue grace vnto his Sainctes. I say therefore againe, as I said before, that in the popish church, from the crowne of the head to the soole of the foote, not one order is of God, nor any peece of their Priesthood is honor giuen of God: wherein I appeale vnto their own consciences, whose wisedome is without affection in them: and thus farre of this fourth verse. Touching the two next verses, I haue before shewed the meaning of them, that by testimonie of the Prophet, the

Apoſtle proueth that Chriſt alſo had his calling of God, euen as Chriſt him ſelfe often witneſſeth, that he was ſent of his father. Touching this text: *Thou art my ſonne, this day haue I begotten thee:* it meaneth, that openly and plainly, God made it manifeſt, that Chriſt was his only ſonne, by many ſignes and miracles, in which, as Paule ſayth, God was made manifeſt in fleſh: but of this I ſpake more vnto you in the expoſitiō of the 5. verſe of the firſt chapter. The other text here alledged, is out of the 110. Pſalme: *Thou art a Prieſt for euer, after the order of Melchiſedech:* of which text wee ſhall alſo haue occaſion to ſpeake more largely hereafter: this now we haue to learn, that this pſalme is ment of Chriſt, & this ſentēce is his calling to the prieſthood: of this the Apoſtle is a plaine witneſſe, & our ſauiour Chriſt in the 22. of Matt. teacheth that this pſalme could not be meant of Dauid, becauſe it is ſaid in it, *The lord ſaid vnto my Lord, ſit thou on my right hande, vntill I make thine enimies thy footeſtoole:* and reaſon teacheth it plainly: for ſeeing, as is here alledged it, is to the prayſe of an high prieſt, how could it bee of Kinge Dauid, to whom the prieſthoode in nō caſe belonged? or howe could it be of any Prieſt of the lawe, who had their proper calling of god, where this was an other, after the order of Melchiſedech, who was both a King and a Prieſt: and therefore it is plaine to be ment of Chriſt, who was figured in Melchiſedech. The concluſion then of the Apoſtle in al this, is, that Chriſt had his calling of God, as Aaron had, and a more glorious and excellent calling, therfore a greater high Prieſt then any before him: but the time is paſt. Let vs pray, &c.

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¶ The xxiiij. Lecture, vpon the 7. 8. and 9. verses.

7 *Who in the dayes of his flesh did offer vp prayers & supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*

8 *And though hee were the Sonne, yet learned hee obedience by the thinges which he suffered.*

9 *And being consecrat, was made the authour of eternall saluation vnto all them that obey him.*

THe Apostle, in this Chapter, beginneth to proue our Sauiour Christ to be the only high Priest of the new Testament: and because the people of Israel, had so great affiance in the priesthood of Aaron, that they could hardly bee drawen away from the dereyning of it, thinking assuredly, that vnto that Priesthood, the lawe and testimonies of God had bene tyed for euer: and not knowinge that all the ceremonies of the lawe were ordeyned vntill the time of reformation, in which Christ should appeare and chaunge that Priesthood, to become him self vnto vs a Priest of a better testament: therefore the Apostle first setteth foorth the properties of the Priesthood, according vnto the law, and after by comparison applieth them vnto Christ, in whom they all shine in a much more excellent sort, then before in Aaron: and therefore it can not bee, neither breach nor dishonour vnto the law of God, nor the priesthood of it, if the shadowe and the figure, which was Aaron, should nowe bee taken away: and the bodie and the trueth, which is Iesu Christ, should be established for euer. The properties which the Apostle speaketh of, necessarilie

appertayning vnto euery prieſt, as vnto one that muſt be a Mediatour, are theſe: that firſt he ſhould be man as we are, as Aaron and his poſteritie were. For neyther Angell nor Archangell, nor principalities, nor powers, can doe this worke, to preſent fleſhe and bloud vnto the Maieſtie of God, when them ſelues are but ſpirites: and therefore Chriſte, that he might bee high prieſt, tooke not an Angels nature, but was made of the ſeede of Abraham, like vs: that as there is but one God, ſo there might be but one Mediatour betweene God and man, euen the man Chriſte Ieſus, in this reſpect as able to bee high Prieſt as Aaron him ſelfe, being as naturallie and as truely clothed with our fleſhe, as Aaron was. The ſecond propertie of the Prieſt, is, that he ſhould bee ordeyned, not onely for him ſelfe to make his own attonement, but alſo for other men to accompliſhe whatſoeuer was betweene GOD and them: that where they were before enimies and ſtrangers, they might by him be reconciled, and haue free acceſſe vnto the throne of grace, to finde mercie and ſuccour in due time: and for this cauſe Chriſt alone is a perfect Prieſt, more excellent then Aaron, who was incumbred with his owne ſinnes, to make firſt reconciliation for them, & therefore could not profite other. And as this was the prieſtes office, to be a mediatour for other: ſo the meanes he muſt vſe, and the mediation to be wrought in this worke, was to offer vp giftes & ſacrifices of ſinnes: that is, to preſent vnto God the ſacrifice of righteouſnes, pure & holy in his ſight, in which he might be pleaſed, and the ſinnes of the people might be taken away: the which ſacrifice, becauſe it muſt bee ſo pure, that in

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it, they for whom it was made, must be sanctified, & so precious, that it must bee a sufficient purchase to redeeme man from all transgression: therefore it could not be made with the bloud of Calues or Goates which can not take away sin, nor with golde nor siluer which can not redeeme our soules, nor with meates and drinkes which profited not them that were exercised therein, nor in any such carnall rites, for which the priesthood of Aaron was ordeined, and therfore, as an other priest must make this sacrifice, which can not bee any other then Iesus Christ, who being made high Priest of the good things to come, by a greater tabernacle, and a more precious sacrifice, euen by his own bloude hath obteined for vs an euerlasting redemption, and therefore is nowe to bee acknowledged our onely priest: the first priesthood, and the first lawe, being altogither abrogated. One other propertie of the priesthood is, that none thrust in him selfe, being not appointed, nor take vnto him selfe this honour, being not called vnto it: and god euer shewed him selfe a readie reuenger against all such as should defile his priesthoode, to take to them selues the dignitie to which they were not appointed. But this caling also was giuē vnto Christ from God his father, as before vnto Aaron, both by word and by oth, that no flesh should resist it, euen as it is written: *The Lorde hath sworne, and will not repent, thou art a Priest for euer after the order of Melchisedech:* so that in this behalfe, our faith must be euer strong, that the calling of Christ is of the lord, euen as the calling of Aaron was: and with so much the greater iudgment it shal be reiected, because it was confirmed with an othe. Psa. 11

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The laſt propertie in this compariſon is, that the high prieſt of the lawe ſhould haue an inwarde cõpaſſion toward them that were ignorant, and were deceyued: in which perfect knot of vnfeigned loue, his miniſterie was accepted of God, and his ſacrifices receiued & accounted holy: and leſt he ſhould caſt from him this brotherly affection, God printed deepe in his owne bodie the infirmities of his brethren, that according to the meaſure of grace which he had receiued, he might in deede be moued with his brothers harmes, as with his owne: ſo that hee did not withdrawe himſelfe from the ſeruice of the Sanctuarie, but put on the holy garmentes, was annoynted with the holie oyle, bare the names of his brethren before the Lorde, preſented their ſacrifices, abſteined from wine and ſtrong drinke, mourned not for his friendes that were departed, taught diligently the people, prayed for their tranſgreſſions, and bare the burthen of his people, as God had laid it vpon him. But yet this propertie exceeded more in Chriſt, then in all the tribe of Leuie: and the bowels of al compaſſion were more large within him, then the vtmoſt branches of it in any other creature. And this the Apoſtle noteth in this place, which nowe we haue in hande, in which we may ſee (as in a moſt liuely glaſſe) the perfect beautie of all excellent loue. The things, they were not light, nor the ſorrowes ſmall, nor the ſighings fewe in number, nor the prayers faint, nor the anguiſh of ſpirite litle, nor the death eaſie, by which he hath ſealed it vnto vs, that he had compaſſion on his people: but as the Apoſtle ſayeth: *in the dayes of his fleſhe* (while he was here clothed in mortalitie, like vnto one of

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vs, to the ende he might be faithfull for our sakes) *hee did offer vp prayers and supplications, with strong cryings and teares vnto him that was able to saue him from death, and was also heard in thinges which hee feared: and being him selfe the Sonne, yet hee learned obedience by the thinges which hee suffered:* and *beeing consecrate, was made the authour of eternall saluation vnto them that obey him.* These wordes, my deare brethren, we haue nowe in hande, to searche and examine what the spirit teacheth vs, so much the more carefully to be hearkened vnto of vs, howe much the more plainly it setteth forth vnto vs, the great loue and compassion that Christ beareth towardes vs. Two thinges especially here the Apostle testifyeth: First, the sufferings of our Sauiour Christ, and then the benefite that wee enioye by the same, according as his sufferinges were onely for our sake. His sufferings what they were, and howe great sorrowe oppressed him, hee sheweth by those effectes, which his sorrowes brought forth: that is, prayers, supplications, cryings, teares, feare and anguish of spirite, which things waited euer vpon him, euen to the accomplishing of all his passions, which was the death of his crosse. The fruite that we doe reape of these afflictions which he suffered, is the saluation of our soules, and eternall life, if we will obeye him. In this description of his sufferings, though the thinges are set forth which were common and vsuall vnto him all his life: yet it appeareth especiallie, the Apostle meaneth that greatest conflict of sorrowe, which hee had a little before his passion, described by the Euangelistes, in all similitude like vnto this which the Apostle here declareth. For as

it is here ſaid, *He made prayers*, noting by the worde that they were many in number: ſo it appeareth in the Goſpel, that beſide other prayers, three times he repeated this one: *Father, if it bee poſſible, let this cup*
Matt.26.42 *paſſe from me*: and as it is ſaid: *he made ſupplications, humbling him ſelf low vnder the hand of his father*:
Luk.22,41. ſo it is ſaid in the goſpel, that then he kneeled downe, fell vpon his face, and ſo prayed vnto God. And as the cauſe of his prayers is here mentioned, *To be deliuered from death*: ſo the wordes of his prayer in the Goſpell are like: *Father, if it be poſſible, let this cuppe paſſe from me*: meaninge the death of his croſſe, to which he was condemned. And as here is mencioned his great and lowde crying, ſo there the Euangeliſt ſayth: he cried out with a lowde voice: *My God, my God, why haſt thou forſaken mee*: and like as here is ſaid, *He prayeth with weeping teares*: ſo there is witnelled that he was ſorrowfull and greeuouſlie troubled, that his ſoule was heauy euen vnto death, and that in a great agonie, his ſweat was like vnto drops of bloude: a woefull kinde of weepinge, but ſuch was his compaſſion, that wee might haue ſure hope: and as here is ſaide, *he was deliuered from his feare*: ſo at that time when all his ſpirites were troubled, the Angell came from heauen to bringe him comfort. Theſe ſimilitudes, they are all ſo agreeable, that it is euident the Apoſtle reſpected eſpecially aboue other, this part of his paſſion, in which his perfect loue, and vnchaungeable affection toward vs, ſhined in moſt fulneſſe of beautie, in that it was ſo feruent and ſo deepely rooted, that neyther fear nor trembling, nor any anguiſh of ſpirit, could make him ſhake: nor the force of death, nor anie

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bloudie ſweates, could pull it out of his bowels. In this one ſentence (dearely beloued) there is more for vs to learne, then either eye hath ſeene, or eare hath heard, or all fleſhe in this life ſhall atteine vnto: it is the depth of the glorious goſpell which the Angels doe deſire to beholde. But to note vnto you ſome thinges, in which our fayth may be ſtrengthned, we haue to learne by the example of our Sauiour Chriſt in this place, that in all temptations, wee ſhould approch vnto our God, and make our complaints vnto him, who is only able and redier for to helpe vs. He hath not forgot his promiſe that hee hath made of old, *Call vpon me in the day of trouble, and I will deliuer thee*: he is a place of refuge, and of ſure defence, a ſtrong tower againſt all aſſaults: the righteous man that ſhall haſten vnto him, hee ſhall be ſurely ſaued: the author & finiſher of our fayth, he is gone before vs, we ſhall be ſurely partakers of the ſame mercy. It ſkilleth not how great our temptations are, into which we are fallen, nor howe manie in number: the Lorde will deliuer vs out of all. It ſkilleth not how many our ſinnes are, nor howe great in our eyes, that haue procured our troubles: the Lorde will ſcatter them as the cloudes from the heauens, and they ſhall not turne away his louinge countenance from vs. Let vs look on this patterne Ieſus Chriſt, that is ſet before vs: it woulde cruſhe our fleſh in peeces to beare with him the weight of his afflictions, from which he was deliuered: and it would make our teares to bee as drops of bloud, to be partakers of ſo great anguiſhe of ſpirit as he ſuſteyned, and yet it was not ſo great, but the comfort of the angel ſent from his father, was much greater: Pſal. 50. 1

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ſo that by prayer hee obteined a moſt excellent victorie, and hath bruſed the ſerpents head, and broken all his force: and why ſhould wee then bee diſcouraged? If our ſinnes be as crimſon, or if they be red like ſkarlet, yet they are the ſinnes of our owne bodies: but not ours only, but alſo the ſinnes of the world: they reſted all vpon Chriſt our Sauiour: and yet he prayed for deliuerance, & hath obteined, and therefore we may ſay with boldneſſe, *forgiue vs our treſpaſſes*. If the loue of Chriſte were ſo great, to beare the ſinnes of vs all, and of them euery one hath gotten forgiueneſſe, howe ſhould not we that are loaden but with our owne ſinnes, lifte vp our heades into great aſſurance of hope, and heare with ioyfulneſſe the worde of promiſe: *I will be merciful* Heb.8.12. *to their vnrighteouſneſſe, and I will remember their ſinnes and their iniquities no more.* And what though our afflictions are exceeding many, that the whole head be ſicke, and the whole heart bee heauie, that from the ſole of the foote vnto our heades, there bee nothing whole in our bodies, but all woundes and ſwellings, and ſores full of corruption? yet all this is nothing vnto his paſſions, by whoſe ſtripes wee are healed. And theſe troubles are nothinge vnto his mightie cryings, who was compaſſed about for our ſakes with feares and horrours: till his ſweate was as drops of bloud, and his bones bruiſed in his fleſhe. Then let the whips and ſcourges of our chaſtiſementes be grieuous, and let vs yet be beaten (if the will of God ſo bee) with ſcorpions: Chriſte, in great compaſſion, ſufferinge with our infirmities, hath borne yet a more heauie weight of iniquities, and hath bin deliuered: So that if we obey, we are par-

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partakers of his mercies, and we haue full perſwa-
ſion, *that neither death nor life, nor Angels, nor princi-*
palities, nor powers, nor things preſent, nor things to come Ro.8.38.
nor height, nor depth, nor any other creature, ſhalbe able
to ſeparate vs from the loue of God which is in Chriſte
Ieſus our Lord. Yea and greater boldnes then this if
it be poſſible to dwell within vs, the Apoſtle heere
hath offered it in Chriſt Ieſu. If all the ſinnes were
vpon him, & all ſorrowes in his fleſhe, and yet from
them all, God hath heard his prayers: why ſhould
we not be ſure that our ſinnes and ſorrowes ſhalbe
done awaye: why ſhould we not bee ſure that God
him ſelfe hath appointed vnto all that mourne in
Sion (as the Prophet ſayeth) *to giue vnto them beau-* Eſai.61.3
tie for aſhes, the oyle of ioy for mourning, the garment of
gladneſſe, for the ſpirit of heauineſſe? Let vs therefore
beholde (dearely beloued) for *hee was wounded for* Eſai.53.5
our tranſgreſſions, and broken for our iniquitirs, the cha-
ſtiſementes of our peace was vppon him: theſe prayers
are ours, theſe ſuplications for vs, auailable for moe
ſinnes, then we are able to commit: *this is our victo-* 1.Iohn.5.
rie that ſhall ouercome the world, euen our faith: in all
miſeries, and multitudes of woe, we are not ſunken
ſo deepe in ſorrowe, as hee that for our ſakes made
prayers and ſupplications, with ſtrong cryinges and
with teares, and was deliuered from his feare. The
ſeconde point that wee haue heere to learne in this
example of our Sauiour Chriſte, is, to knowe vnto
whom we ſhould make our prayers in the daye of
trouble, which the Apoſtle teſtifieth in theſe words;
that Chriſt made his prayers vnto him that was a-
ble to deliuer him from death: a rule to be kept of
vs in all manner of our petitions, and ſupplications

whe-

whatsoeuer, to make them knowen vnto him that can graunt our request, that is, vnto God: this rule was kept of the church of god from the beginning. When men were once turned from their idols, then
Psa.4.26. in all their prayers, they began to call vppon the name of the Lorde: and God him selfe, at no time, doeth more sharpely reproue his people, then when they would aske of those that had no power to helpe them. This lesson, that poore Leper so defiled in flesshe, had yet humbly learned, and with a
Mar.1.41. pure heart hee prayed accordinglie: *Lord if you wilt thou canst make me whole*: vpon this foundation, our Sauiour Christe hath built vp all the prayers of the true Disciples, addinge it as a speciall clause vnto the prayer that he taught them: *For thine is the king-*
Mat.6.10. *dome, the power, and glorie for euer and euer, Amen*: then let vs learne it, so manie as will praye in spirite, to make our prayers vnto him alone, who is able to saue vs. It is the sacrifice of the newe Testament, that hee hath appointed vs, that wee should offer vp vnto him (and not vnto other) the fruite of our lippes, which may confesse his name: and because this doctrine hath bene troden downe vnder feete, and defiled by the man of sinne with all spirituall vncleannesse, I beseeche you adde vnto this one reason or two more, that you may answere the aduersarie, and be able to stande in the day of euill. When our Sauiour Christ was purposed to teache his disciples a true forme of prayer & a perfect pattern vnto which they must frame their petitions, or (is it vnpossible they shold be accepted) he teacheth them, that their beginninge must bee from hence: *Our father which art in heauen*. What blessing soeuer

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we would haue, or from what plague ſo euer wee would be deliuered, he alone muſt bee the perſon of whom we craue, to whom this name and calling doeth belong: *Our father which art in heauen.* If this name be none of his, he is no patrone to bee called vpon: or if we will needes cal vpō him, we giue him this name, whether it bee his or no. Chriſt is our good warrant, who hath made this the beginninge of all chriſtian prayer: *Our father which art in heauē:* therefore the Idolaters of all ages, that haue made them ſelues Saintes to pray vnto, accordinge to the number of their prayers, ſo they haue multiplied their Idols: and the children of God to whom they haue ſacrificed, they ſhall witneſſe againſt them in the day of chriſt. And you my deare brethrē, againſt all your enimies, defende thus the holineſſe of your prayer, that you knowe nō other way of ſpeakinge, then as you are taught, *Our father.* Ad yet vnto this, one reaſon more, which you learne of Saint Paule, and I doubt not, but you ſhalbe well eſtabliſhed in this preſent trueth. We know all, and doe confeſſe, that we are able to doe no good thing of our ſelues, but all our ſufficiencie is of God, we are not able ſo much as to thinke a good thought: Yea, the very wiſedome of the fleſhe is enimitie vnto all righteouſneſſe, ſo true it is that the Prophet ſayth: *Euerie man is a beaſte in his owne vnderſtanding.* And howe much leſſe then are wee able to offer vp vnto God, that moſt precious ſacrifice of prayer and thankeſgiuing, to make it acceptable in his ſight, if wee conſult with our owne fleſhe and bloude, and after the will of man, ſo make our prayers vnto God: We muſt needes acknowledge our own infirmities,

Rom. 7. 18

Iere. 10. 14

and

m.8.5. and confeſſe with ſaint Paule that wee knowe not
ſe.56.27. what to pray as we ought, but it is the ſpirit of God that maketh requeſt for the Saints, according to the will of God: and in this holy ſpirite alone wee muſt praye, if wee looke for the mercie of our Lorde Ieſu Chriſt, to eternall life. The ſpirit that beareth rule in our heart, hee muſt teache vs all things, or elſe can we do nothing that God alloweth. Now the voice of this ſpirit that alwayes ſoundeth within vs, it ſpeaketh not thus, either *Sancta Maria*, or *Sancta dei genitrix*, neither S. Paule pray for vs: nor ſaint Peter pray for vs. Theſe are but the ſpicinges of the drunken cups of Rome, the ſoundes of wordes which the ſpirites of erroure haue blowen. But the holie ſpirit of God that teacheth vs how to pray it crieth thus in our hearts: *Abba*, *Pater*, *Our father which art in heauen*. As Chriſte himſelfe hath been our ſcholemaiſter of no other prayer, ſo the ſpirit that hee hath giuen vs, it knoweth no other ſounde, but *Abba*, *Father*: theſe are the beginnings of our praiers. If we ſpeake not vnto him, to whom doe we bowe our knees? If we will make the ſpirite ſubiect to any other, let vs take heed that we grieue not the holie ſpirite of God, by which we bee ſealed againſt the day of redemption. Thus much I haue added to the example of our Sauiour Chriſte, who made his prayers to his father, who alone could deliuer him, that hee might the more aſſuredlie bee bolde to abide in his ſteppes.

It followeth in the text: *With great cryinge, and with teares*. Here we haue to note, in what meaſure our Sauiour Chriſt was afflicted, euen ſo farre, that hee cryed out in this bitternelle of his ſoule. This

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the Euangeliſtes doe expreſſe in moe wordes, teſtifying of him, *phobeithai ekthambeisthai ademonein, perilypon eiai*, that hee was greatly affraide, altogither aſtoniſhed, euen fainting for great anguiſhe of minde, and full of penſiue ſorrowes. For his Father had broken him, with one breaking vpon another: ſo he kindled his wrath againſt him, and accounted him as one of his enimies. The heauie hande of God was ſo grieuous vpon him, that it bruſed his verie bones, and rent his reines a ſunder, hee could finde no health in his fleſhe, but was wounded to death, as without recouerie. The Euangeliſt himſelfe beareth witneſſe of this miſerie, addinge vnto his lowde cryinge, this ſounde of wordes: *My God, my God, Why haſt thou forſaken mee?* This ſorrowe, becauſe it was not aſſuaged with wordes, hee cryed out alowde, and becauſe in ſilence hee could finde no eaſe, his face was wrinckled with weepinge, and the ſhadowe of death was vppon his eyes. For what griefe could bee like vnto this? Or what condemnation coulde bee ſo heauie? When there was no wickedneſſe in his handes, and when his prayer was pure: when he was the brightneſſe of glorie, and the Sunne of righteouſneſſe, that ſhined in the worlde: yet as it were to ſee his dayes at an ende, and his enterpriſes broken, his carefull thoughtes, to bee ſo deepe grauen in his breaſt, that they chaunged euen the day into night vnto him, and all light that approched into darkeneſſe: this was a ſorrowe aboue all ſorrowes. When his excellencie was ſuch aboue all creatures, that the worlde was not worthie to giue him breath, yet hee to bee made a worme, and not a man, a ſhame

of men, and the contempt of the people, al that saw him to haue him in derision, and to shut vp his life in shame and reproches, so vnworthy a reward of so precious a seruaunt: howe could it but shake all his bones out of ioynt, and make his heart to melte in the middest of his bowels? howe could his strength not be dryed vp like a potshard, and his tongue not cleaue vnto the iawes of his mouth? Who hath bin euer so full of woe, and who hath bin brought so lowe into the duste of death? His vertues were vnspeakable, and righteous aboue all measure: yet was he accompted among the wicked. His temperancie in perfect beautie, and his appetites bridled with all holie moderation: yet they laid of him, beholde a glutton, and a drinker of wine. His behauiour honest without all reproofe, and his conuersation vnspotted: yet they slaũdered him as a friend of Publicanes and sinners, and reported him as a companion of theeues. Hee loued the lawe of his father, with such fulnesse of desire, that hee would not suffer one iote, nor one title vnaccomplished: and yet they accused him as an enimie vnto Moses, a breaker of the lawe, a subuerter of the Temple, & a teacher of newe doctrines, such as were not of God. He harkened vnto his father in all humilitie, and loued him with all his heart, and with all his soule, so that he was obedient vnto him, vnto death yea euen the death of the crosse: yet they saide of him presumptuously, that he blasphemed, and robbed God of his honour. He was an enimie of satan euen vnto death, and by death ouercame him that brought death into the world, hee hated him with so perfect hatred, and held stedfast the enimitie that

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was betweene them, vntill he had ſpoiled his principalities and powers, and triumphed ouer them in an euerlaſting victorie: yet horribly they reproched him by the name of Belzebub, ſaid he had a diuell, and by the power of ſatan he wrought all his miracles. O the depth of all abhominations, and the bottomles pit of all vncleanneſſe: who could once haue thought ſo lothſome a ſink to haue bin couered in the heart of man? O God, righteous in iudgment, and true in worde, is this it that the Prophete hath told before, that the thoughtes of many harts ſhould bee made open? then create (wee beſeech thee) newe heartes within vs, and take not thy holy ſpirit for euer from vs. Luke. And you (dearely beloued) if theſe were the cauſes that Chriſte had to complaine, then thinke not that his cryings were aboue his ſorrowe: to ſee ſo neere vnto his hearte, euen in his owne perſon, innocency blamed, vertue defaced, righteouſneſſe troden downe, holines prophaned, loue deſpiſed, glorie contemned, honour reuiled, all goodneſſe aſhamed, faith oppugned, and life wounded to death: how could he yet abſteine from ſtrong crying and teares, when the malice of Satan had gotten ſo great a conqueſt? If iuſt Lot dwelling among the Sodomites, and ſeeing and hearing ſuch a wicked people, vexed from day to day his righteous ſoule with their vngodly deedes: what ſhall we thinke of Chriſt, liuing in ſuch a generation? But, (O my brethren, beloued of the Lorde) open the eyes of your faith, and you ſhall ſee theſe thinges, they were but the beginninges of ſorrowe. What, ſhall we thinke, was his griefe of mind for the Iewes his brethren, that were thus powred out vnto wicked- 2. Pet.

kednesse: howe did his great loue boyle in sorrowes of heart to see their destruction. If Moses, when he beheld the anger of god against his people: in great compassion of their miseries, prayed earnestly vnto the Lord: *Forgiue them O God, or raze mee out of the booke that thou hast written.* If Ieremie in foreseeing the captiuitie of Hierusalem, had so great grief that he cryed out: *O that my head were full of waters, and myne eyes a fountayne of teares, that I might weepe day and night for the slayne of the daughter of my people.* If Esay in like aboundance of loue bewailed his brethren that would needes perishe, with these wordes of complaint: *Turne away from me, I will weepe bitterlie, labour not to comfort me, because my people perish.* If Paul, that most excellent Apostle, hauing receiued but his portion of the great loue of Christe, called God to witnesse that he spake the trueth, howe hee had great heauinesse, and continual sorrowe of hart for his brethren, and that for their sakes, him selfe wished to be *separate from Jesu Christ*: what manner of teares shal we think were those which Christ him self poured out, when he wept ouer Ierusalem? what sorrowe of minde, which then interrupted his speeches, and made them vnperfect? howe deepe was that angrie griefe printed in his bowels, when hee beholde the blindnesse of the people, and was sorrowfull for them? what manner of affection was it that in the middest of so great reproches and mockes, could neuer be chaunged, but prayed still: *Father forgiue them, they knowe not what they doe.* If it bee grieuous vnto vs to loose the thinge that is moste deare vnto vs in this earthlie Tabernacle: howe much more did this sorrowe pearce euen

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through the bowels of our Sauiour Christe, to see man taken from him vnto destruction, for whose sake he would so willingly sacrifice vp his life? this is an other spectacle in which wee may beholde his great dolour and anguishe, to knowe the paynes he endured, and the causes of his mightie cryinges. But this also (dearely beloued) though it were exceedinge, yet it was not all, no it was but a taste of griefe in comparison of the rest. Behold, if you can, his person here, and see the residue, and so you shall knowe the loue of God. His griefe was exceeding, to see all vertue and godlinesse so troaden vnder feete: and it was yet more infinite to beholde Satan to preuaile against man, to his euerlasting condemnation. No creature could euer beare such a perfect image of a man of sorrowe. But the height and depth of all miseries was yet behinde: the sinne that he hated, he must take it vpon his owne body, and beare the wrath of his father that was powred out against it. This is the fulnesse of all paine that compassed him rounde about, which no tongue is able to vtter, and no hearte can conceiue. This anger of his father, it burned in him, euen vnto the bottome of hell, of the which anger, the prophet speaketh: *Who can stande before his wrath? or who can abide the fearcenes of his wrath? His wrath is powred out like fire: and the rockes are broken before him.* Nahum. When the Prophete was not able to conceyue the weight of his anger, and his voyce cleaued vnto his mouth when he went about to vtter it, the hardest of all creatures he tooke for example, that *the harde rocke did cleaue a sunder at the sounde of his wordes.* And as is saide in an other place, such a voice, as

9.8 maketh the *forlorne Wilderneſſe to tremble.* A voice ſo full of terror in the eares and heartes of the wicked, that the ſunne ſhal be darkened at the ſounde of it, and the Moone ſhall not giue her light, the Starres of heauen ſhall fall away, and the powers of heauen ſhalbe ſhaken. No creature at all ſhal yelde his ſeruice vnto them, the elementes of the worlde ſhall ſeeme to melte away. This ſtate of miſerie Chriſt entred into, and ſunke downe deepe in this confuſion, and who can expreſſe his ſorrowe? Being full of goodneſſe he had the rewarde of euill: full of obedience, hee was puniſhed as wicked: full of faith, yet had the rewarde of a ſinner: inheritour of all things, and Lord of all: yet nothing at all to doe him duetie: the King of Kings, and Lord of Lords: yet made an outcaſt and abiect of the people: the ruler of all, and God of glorie: yet compaſſed with ſhame and great confuſion: the authour of life, yet wrapped in the chaynes of eternall death: the onely begotten of his father, and his beſt beloued, yet caſt off as a ſtraunger, and chaſtiſed as an enimie: the brightneſſe of glorie, and the beautie of the higheſt heauens, yet crucified in diſhonour, and throwne downe into hell. O picture of perfect wretchednes, and image of miſerie, howe iuſt cauſe founde he to crie out alowde, *My God, my God, why haſt thou forſaken me?* his whole bodie and nature like vnto vs, altogither broken with the rewarde of ſinne: his ſoule powred out into all calamitie: the wrath of his father, and condemnation reſtinge vppon him. Howe truely may we here ſay, and confeſſe the article of our faith: *Hee deſcended into Hell?* Howe liuely doe we ſee it perfourmed that the Prophete ſpea-

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ſpeaketh of? *The ſnares of death compaſſed me, & the paines of hell tooke holde vpon me: I founde trouble and ſorrowe.* This was the compaſſion that he had towards vs. by which he ſuffered with our infirmities, more then Aaron, or all the prieſtes of the lawe could poſſibly haue done for vs. If we could poſſiblie conſider (dearely beloued) as we ſhould, wee would gladly imbrace him as the high prieſt for euer of the newe teſtament: and when wee ſhalbe made of one faſhion with him, through ſome meaſure of his affliction to feele the weight of our ſins, then we ſhall confeſſe what cauſe hee had of complayning, and how dearely he hath bought the honour of the high Prieſt and Mediatour. The Lorde lighten the eyes of our minde, that with open countenance we may behold him, who for our ſakes endured ſuch a death of the croſſe: we ſhould not then need many exhortations, the remembrance of the latter end would keepe vs ſafe from ſinne. But let vs nowe ſee what the Apoſtle farther teacheth vs, and while our ſauior Chriſt is in theſe great extremities what fruite of well doing he hath learned by it. Pſal. 11

It followeth: *And although he were the ſonne, yet learned hee obedience by the thinges hee ſuffered.* Loe, (dearely beloued) this was no little profite of all his troubles: he learned thereby, how and what it was to obey his Father, that when theſe things reſted all vpon him, and yet he could ſay in meekeneſſe of ſpirit: *not my will my father, but thy will be done*, hee might haue great bodneſſe that his obedience was perfect. The ſhame of the world, the afflictions of the fleſhe, the vexations of the minde, the paines of hell, when theſe could make him vtter no other

wordes,

wordes, but, *Father as thou wilt, ſo let is be done:* what hope, what faith did hee ſurely builde on, that his obedience was precious in the ſight of his father? this example is our inſtruction. We know then beſt howe we loue the Lorde, when we feele by experience what we will ſuffer for his ſake. It is an eaſie thing to be valiant before the cõbate, or to dreame of a good courage before the heart be tryed: but in deede to be vnſhaken in the middeſt of the tempeſt, and to ſtande vpright when the grounde vnder thee doeth tremble: this is to knowe aſſuredly thou art ſtrong in deed, and to ſay with boldneſſe, thou ſhalt neuer bee moued: this our Sauiour Chriſte might throughlie glorie of. The heauen, earth, and elements, they were al his enimies: his father in whom he truſted, ſhewed him an angrie countenance: hee that fainted not, but cryed ſtill, *Thy Will bee done, O Father*: he may be bolde of his obedience, there is no creature can make him falſifie his faith. If this be the fruite of our afflictions, the Apoſtle ſpeaketh not without great occaſion: *account it for an exceding*
1.4.3. *ioy, When you fall into ſundrie troubles.* For what can be more ioyfull vnto the ſoule that is opreſſed, then to giue this in experience, that neither height nor depth ſhall remoue him from the Lord. The glorie
.21.8. of Abraham was exceeding great, when he had ſealed it with practiſe, that he would forſake his countrie & his kinred, and his fathers houſe, at the commandement of God to goe whether he would ſhew him: then he knewe by good proofe, hee was made worthy of Chriſte, when hee could forſake Father, mother, houſe, lande, and all thinges to come vnto him. The patience of Iob, was not thoroughlie

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knowen, till all his goods were ſpoyled, and he left exceeding bare, in that caſe, when he ſpake ſo boldlie: *Naked came I out of my mothers wombe, and naked ſhall I returne againe: the Lorde hath giuen, the Lorde hath taken away, as the Lord will, ſo is it done, the name of the Lord be prayſed for euer.* Iob.1.21. Nowe might Iob bee ſure of the ſtronge patience which ſhould bringe foorth hope, that neuer ſhould bee confounded. Our brethren before vs, which ſo conſtantly haue holden the profeſſion of their faith, that the flames of fire could not make it wauer, they had a good witneſſe, that their election was ſure, when they might ſpeake by experience, that neyther life, nor death, could remoue them from the loue of GOD. Thus the good grounde is knowen what it is, when the heate can not ſcorch it: nor bryers and thornes turne the good corne into weedes: but through all ſtormes, it will giue nouriſhment to the ſeede, till it giue greater increaſe to Gods honour and glorie. The beſt of vs all, let vs thanke God for this profitable experience, for before it come vnto vs, wee knowe not howe great the rebellion of the fleſh wil be. The Apoſtles of Chriſt, they bragged not a little, that they would neuer forſake their maiſter Chriſt: he alone had the wordes of eternall life, and they would not chaunge him for another: they beleeued him, they knewe him to be Chriſt the ſonne of the liuing God: and there was no other ſauiour. But when they ſawe the ſwordes and ſtaues, the rulers offended, the people in an vprore, and the croſſe at hande: their courage fell downe, they forſooke him all, and fled away. Peter was not a little ſtoute, as him ſelfe was perſuaded: he would neuer forſake Chriſt,

Christ, though he should die for his name: and for proofe of his courage, he drewe his sword, & stroke so venterously, that hee had almost slaine one: hee seemed to be at a point, and fully resolued, that he would not leaue his maister, till the sworde should diuide them: but alas, this boldnesse was but a blast of wordes. When there was no remedie, but Christ must be had to Caiaphas, Peter began to faint and to drawe behind. When the perill was more increased and they began to crie, *Crucifige*, Peter was more affraide, and began to sweare, he knewe him not: so great infirmitie is in mortall flesh: experience is the greatest warrant to knowe what it can beare. It is our bounden duetie, and the Lord requireth it, that we should determine with our selues in all thinges, to approue our selues the witnesses of his Gospell in patience, in afflictions, in necessities, in stripes, in tumultes, in labours, in watchings, in fastinges, in honour, in dishonour, in good report, in shame, in life, in death: and our comfort is great, when we be persuaded of these things, that we would contemne them. But howe violently the flesh will fight against vs, we cannot well declare, till we haue made the triall. We therefore (dearely beloued) whom it hath pleased God to keepe in heauinesse thorough manie temptations, we haue here a salue against the woundes of sorrowe. Our afflictions doe teache vs, howe farre we can obey the Lord. If in all griefe of body I can say with patience: I haue held my peace, O Lorde, because thou hast done it, then I knowe that in all sorrowes of flesh, I haue glorified God, and my heart reioyceth. If my minde be full of anguish and sorrowe, so that all hope be faint within me:

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me: if I can say yet vnto my soule, I will wayte patiently for the Lordes leasure, then I know assured-lie God hath made me obedient, and hee will heare my prayer: so that this experience hath bred in me the hope that shall neuer bee confounded: I may speake the wordes which the heauens shal seale vnto, with euerlasting trueth, neither fire nor sword, nor principalities, nor powers, shall remoone mee from the loue wherwith God hath loued me: a sure token of this saluation I haue founde in mine afflictions: when I trauelled in sorrow, both of the body and minde, I found the grace to say: O Lord doe thy will: this is no small cause why wee should reioyce, when God doeth make vs worthie to feele the triall of our faith. So dearely beloued, faint not in your mourninges, but endure patiently: you knowe not the happinesse of that which seemeth your miserie: let this bee the first cause why wee should be glad of temptations. And to the ende we may helpe our common infirmities, let vs learne yet more, why it is good for vs to be brought lowe: a most notable commoditie the Apostle rehearseth where he writeth to the Romanes, *Those whom God hath foreknowen, he hath also predestinate, to bee made like vnto the image of his sonne:* Loe (my deare brethren) these are the healthfull counsels of the Lord toward vs, that we should be made like vnto his son Christ in many afflictions, that at the last we might be also like him in eternall glorie. These are the riches of Gods vnsearcheable wisedome. Death once reigned through sinne, and he hath found a way to rise from it againe into greater glorie: this victorie because it was too great for saint or angel to obtein, Rom.8.35

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hee hath appointed it to be the worke of his onely begotten Sonne, who made it perfect in a most excellent conqueſt: hee hath taken vpon him our nature to make it ſtrong, and in his owne perſon hee hath filled it with the fulneſſe of miſeries, with all ſorrowes of fleſh, with all anguiſh of minde, with perſecution, with death, with ſinne, with hell, with condemnation: and from all theſe, by the mighty power of his godhead he is riſen againe in our fleſh, aſcended vp into glorie, and ſitteth on the right hand of Maieſtie and of power, being a mighty Sauiour vnto euerie one that ſhall followe him. So that this is our glorie in all afflictions, wee are faſhioned by them into the ſimilitude of Chriſt, and we are made like vnto him. So it pleaſed God, when hee would bringe many children into glory, to conſecrate the Prince of their ſaluation through afflictions, and to make both him that ſanctifieth, and thoſe that are ſanctified, all one: that they that ſuffer with him, ſhould alſo reigne with him: and they that die with him, ſhould alſo liue with him. So wee, when wee feele many troubles to reſt vpon vs, wee may ſay now wee are like vnto Chriſt, eſpecially, when we feele that greateſt trouble, fulleſt of bitter ſorrowe, that is, the minde oppreſſed: it maketh vs ſpecially like vnto him, that wee may ſay with Paul: *now we ſupplie in our fleſh the remnaunt of the afflictions of Chriſt.* Let me looke into the whole courſe of my life, and whatſoeuer pleaſeth me beſt, health, honour, riches, fauor, authoritie, friendſhip, wife, childrē, in all theſe things I cannot yet behold the liuely image of Chriſt. Affliction and trouble, a minde broken with remembrance of ſin, a troubled

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pirit, these are the beginnings of great reioycings: with the horrours of death, and a conscience burthened with the wrath of God: heere light shineth out of darknesse, and hope out of despaire. As I thinke my selfe furthest off from the Lorde, so in deede, I am neerest vnto him: and when I think my self fullest of confusion, then the image of Christ is most liuely within me. The Lord may hide his face for a while, for a moment in his anger, as he did frō Christ, but he must needes returne vnto me with euerlasting mercies: for the image of his Sonne is deare within me. A blessed sorrowe and woe, full of happinesse, that fashioneth these dayes of my vanity into the similitude of the age of Christe, that with him at last I might reign for euer. A precious countenance it is, in the sight of god, that seemeth without beautie in the eyes of man: and an vnspeakable treasure of ioy & gladnes, ingrauen in these vessels that are but earth & ashes. When Christ is the patterne, whose similitude we doe beare, who can bee discouraged vnder the Crosse? Wee are afflicted on euery side, but not in such a straite that we are shutt 2. Cor. 4. 8.
from hope: we are in pouertie, but not ouercome of pouertie: we are persecuted, but not forsaken: wee are cast downe, but wee perishe not. Wee are troubled in all thinges: fightings without, and terrours within: but God that comforteth the abiectes, hee will comfort vs. Vnto this hee hath predestinate vs, that we should be like vnto his son in al afflictions, and so be glorified with him in the day of honour. Thus farre we haue hearde two speciall causes why we ought to reioyce in al temptations: the one, that we learne true obedience: the other, that by them

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we be made like vnto Christe. Adde yet vnto these one third cause out of the Scripture, which when you shall haue learned, be bolde (dearely beloued) in all the fire of the enimies. For beholde, in the trueth of Iesus Christ, I dare be your warrant, the greater are your afflictions, the liker you are vnto Christ: yea if it should happen you to fall down into hell, Christe hath descended also: you should then be moste like him in his agonies and bloudie sweates. The third cause at this time which I will touch, is this: God sendeth vs sundry chastisements and especially that which is most grieuous of all other, the anguish of spirite, & affliction of the soule for this purpose, that we should be warned in time how to turne vnto him, & be free from the plague when it commeth: for the iudgements of God that are dayly preached vnto vs, they pearce deepe into the hearts of the true beleeuers, and the worde that they heare, it worketh mightily in thē, more sharpe in their eares then a two edged sworde, it entereth through them, euen to the diuiding asunder of the soule, and of the spirit, and of the ioyntes, and of the marrowe, and examine all the thoughtes and the intentes of the heart, so that it is vnpossible that any part of them should bee hidde, but they are all open vnto iudgement, and heare the voyce of the Lorde. Then their sinne is reuiued in the midest of their bowels, their cōscience hath no rest, they feele death workinge in their heartes, and hell is before them: they see sinne on their right hande, and Satan on their left, shame vnder their feete, and an angrie Iudge aboue them, the world full of destruction without, and a worme gnawinge the heart

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within: the poore ſinner knoweth not what to doe, to hide him ſelf it is impoſſible, and to appeare it is intollerable: then, hebreaketh out into lowd cryings: *O wretched man that I am, who ſhall deliuer me from the bodie of this death*: he giueth no reſt vnto his eyes, nor ſleepe vnto his eyelids, vntill he finde him that is able to ſaue him from this wrath: in his bed by night hee ſeeketh him whom his ſoule loueth: in the ſtreetes and open places hee inquireth after him, and after many dayes in which he can not find him, Chriſt ſheweth him ſelfe at the laſt, a perpetuall deliuerer, a victorious Lion of the tribe of Iuda, in whom he hath ſtrong ſaluation: when hee hath mourned, becauſe of the plague that was before him, Chriſt will approche neare, and wipe away the teares from his eyes. This the Prophet Abacuch ſetteth forth in his owne perſon: *When I hearde* (ſayth he) *the worde of God, my bellie trembled, my lips ſhooke at the voyce, rotternneſſe entred into my bones, and I trembled in my ſelfe, that I might haue reſt in the daye of trouble.* Euen ſo (dearely beloued) it is with vs all. The plagues of God, becauſe they are pronounced gainſt iniquitie, it maketh the childe of God to care and tremble, that ſo foreſeeing the harme, he might prepare him helpe: and becauſe of the deſtroyer, ſeeke without wearines vnto the Sauiour: though he hide him ſelfe at the firſte, the wounded ſpirite, and troubled hearte muſt needes finde him out. A great cauſe of vnſpeakable gladnes, thou ſeeme ſwalowed vp of penſiue ſorrowe. We all of griefe, but we are chaſtiſed of the Lord, auſe we ſhould not be condemned with the e die with Chriſt, but becauſe we ſhould li

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him: wee lamente and weepe, but becauſe that Chriſte might wipe awaye all teares from our eyes: wee are deliuered vnto death for IESVS ſake, but becauſe the life of Ieſus ſhould bee made manifeſt in our fleſhe: wee beare about in our bodies the mortification of the Lorde IESVS, but becauſe the life of Ieſus might be manifeſt alſo in our bodies: wee haue anguiſhe of ſpirit and vexation of minde, ſuch as hath not bene from the beginninge, but for this cauſe, that when ſoudaine deſtruction ſhall come vppon the careleſſe worlde, wee might lift vp our heades, and beholde our redemption at hande. Let vs then bee bolde, and in patience poſſeſſe our ſoules: for theſe cauſes wee are nowe afflicted, that wee might receyue mercie, and finde grace to helpe in the time of neede: and for this cauſe wee tremble and are affraide, that after many prayers and ſupplications, wee might bee deliuered from the thinges which we haue feared.

It followeth in the Apoſtle: *And being conſecrate hee was made the authour of ſaluation to all them that obeye him.* In theſe wordes we are taught, what fruite and commoditie we haue through theſe bitter ſufferinges of our Sauiour Chriſte, and alſo by what meanes wee are made partakers of it: the fruite is eternall ſaluation, the meanes to goe vnto it is obedience: in the firſte wee learne, that all promiſe and hope of life is in Chriſte alone: hee hath alone the deedes of life, hee is alone the bread of life, the water of life, the authour of life, the worde of life, the ſtan of life, the onely life: he that beleeueth in him hath euerlaſtinge life: and hee that dwelleth in

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not in him, ſhall ſee no life: but the wrath of God abideth on him. Take holde of Chriſt, and take holde of life: reache foorth thine hande to any other thinge, and thou reacheſt vnto vanitie, which cannot helpe. Looke not for life, but where it dwelleth: in the fleſhe of Chriſte alone there it reſted. Death hath reigned in all the worlde beſide, and led euerie creature into bondage. If thou looke vnto the heauens, there is but vexation and anguiſhe: if thou looke vnto the earth, there is but darkneſſe and ſorrowe: if thou call vnto Abraham, hee knoweth thee not: if thou cry vppon Angels, they can not helpe thee: if thou looke vnto thy workes, they are all vncleane: if thou truſte in thy prayers, the Lorde hath no pleaſure in them: call for the helpe of al creatures, they are ſubiect to vanity: ther is no life but in Chriſte alone. The Elders, the Angels, the beaſtes, and all creatures, they giue this honor vnto Chriſte: Saluation is of him that ſitteth vpon the throne, and of the Lambe, and altogether they crye, *Amen*. And if all the creatures which yet are excellent good, are not of power to giue any piece of this life: then what ſhall wee thinke of thoſe people, enimies to GOD, and murderers of his Saincts, which ſo long haue made vs beleeue, that they haue life in them ſelues? that they can forgiue vs our ſinnes for yeares, euen as they will, manie or fewe: that they can make ſacrifices propitiatorie for vs: that they can purge vs by purgatorie fiers, that their pilgrimages, their pardons, their vowes, their holy orders, and ſuch other ſpirituall drunkenneſſe of their ſick braines, that theſe be auayla-

ble to purchaſe life. If they will not bee reclaimed, let vs reſt in the counſels of our God, and ſaye with
1.3.3.4. Iohn: *He that hurteth, let him hurt ſtill, and hee that is filthie, let him be filthy ſtill.* It is inough for vs, that Chriſt is our life, that our life is hidde with Chriſte in God: when Chriſt which is our life ſhal appeare, then ſhall wee alſo appeare with him in glorie. Nowe while we are in the dayes of our pilgrimage, the way that we muſt walke vnto this life in Chriſt, is to be obedient vnto his will. Whatſoeuer be the way that he will ſhewe vs and bidde vs walke in it: let vs neither decline to the right hande, nor to the leſte, but goe forwarde in the ſame. Wee are not to looke into the worlde, howe our fathers before vs haue walked. Our iniquities, and the iniquities of our fathers ſhall be bounde togither. If wee be partakers of their euil doings. If we goe after Baalims, which our fathers haue taught vs, we ſhalbe fedde with the wormwood which our fathers haue eaten. The gouuernment of the church is vpō the ſhoulders of Chriſt: he giueth vs the lawes, by which we liue: he ruleth alone in the houſe of Iacob: his voice muſt be followed. We may not nowe euery one ſay, we haue a viſion, we haue a dreame: God hath ſpoken by his ſonne, and charged all to heare him. We may not boaſt our ſelues of Saint or Angel, to hearken to new doctrines which wee haue not learned: for God hath not put in ſubiection vnto Angels, theſe dayes of the Goſpell, in which wee are: but vnto Chriſt, who is made the head of his people, & all things are in ſubiection vnder his feete: ſo that this is the way we haue to walke: Chriſt is our Lord

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let vs receiue his lawes: hee is our mayster, let vs followe his rules: he is our Apostle, let vs here his Gospell. Let vs obey in all things, and wee shalbe established. This is the glorie that God hath giuen vnto his Son: he is our lawgiuer, we haue no other. If wee will leaue the stubbernnesse of our owne heartes, and obey him: as life is in him, so we shall surely liue: for the Lord hath not as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed. It is an euerlastinge trueth, *That to obey, is better then sacrifice: and to hearken, is better then the fat of Rams*: for to disobey, is as the sin of witchcraft: and to chaunge the law that is set before vs, this is wickednesse and idolatrie. Let vs not bee wise in our owne conceites, to frame God a religion, such as wee will. This is to drawe iniquitie with cordes of vanitie, and to pull sinne after vs, as with cart ropes. A iust recompence of such weary labours, when God shall say vnto vs: *Who hath required these things at your hands?* Let vs then followe so as wee be called, and bringe into captiuitie euerie thought of man to the obedience of Christe. And the Lorde our God for his Christes sake, giue vnto vs heartes ful of humilitie, that we may thinke him wisest, and rest in his decrees: that we be neuer spoiled through vaine Philosophie, and the traditions of men, but harken vnto him, who is onely wise, that at the last wee may liue with him, who hath alone immortalitie, and shall fill vs with his glorie for euermore. Which times, the Lorde GOD bringe speedily vpon vs, and finishe the dayes of sinne, for his mercies sake, that wee may enter into the heauens, whether Christe is gone before vs

and reigne with him for euer, who is our onely Sauiour: to whom with the Father & the holy ghoſt, three perſons and one God, be all honour and glorie, worlde without ende. Amen.

¶ *The xxv. Lecture, vpon the* 10. verſe, and ſo forth the reſidue of the Chap.

10 *And is called of God an highe prieſt after the order of Melchiſedech.*

11 *Of whom wee haue many thinges to ſay, which are hard to be vttered, becauſe ye are dull of hearing.*

12 *For, when as concerning the time, ye ought to be teachers, yet haue ye neede again that we teach you what are the firſt principles of the word of God: and are become ſuch as haue need of milk, & not of ſtrong meat.*

13 *For euerie one that vſeth milke, is inexpert in the word of righteouſneſſe: for he is a childe.*

14 *But ſtronge meate belongeth to them that are of age, which through long cuſtome haue their wittes exerciſed, to diſcerne both good and euill.*

WE haue hearde before, what compariſon the Apoſtle hath made betweene Chriſt and Aaron: and howe the excellencie of Chriſt is incomparable aboue him in all workes of the prieſthoode, and our benefite by him vnſpeakablie greater, as of whom alone is all ſaluation. The concluſion of the ſame diſputation, is added now in the 10. verſe: *And he is called of God, an high prieſt after the order of Melchiſedech*: which wordes doe conclude in ſhort ſumme, all that hath bin ſpoken: firſt, that Chriſt is our prieſt, and hath therefore the name of the high Prieſt giuen him.

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Secondlie, what kinde of prieſthood hee hath: not Aarons, for, for it Aaron himſelfe was ſufficient & appointed of God: but another ſpirituall prieſthod, after the order of Melchiſedech. Thirdly, that vnto this prieſthood hee was called of God: to this ſenſe and meaninge, the wordes are plainly ſet downe in this tenth verſe, as you haue heard, of all which wee haue ſpoken alreadie. Nowe, becauſe this prieſthod of Chriſt, after the order of Melchiſedech, was not well vnderſtood, what kinde of prieſthood it ſhould be, of what vertue and grace: therefore the Apoſtle meaneth more at large to ſpeake of this, that they might vnderſtand it, as his maner is often to make exhortation to ſtirre vp their dull ſpirits, leaſt they ſhould heare in vaine: ſo herein the eleuenth verſe, and after followinge, he maketh a longe digreſſion vnto the beginning of the vii. chapter, both to perſuade them to holde a good vnderſtanding of all that hath been ſpoken, and to prepare them more diligently to other thinges, that ſhould bee taught, that ſo they might all glorifie God, in good wiſedome and knowledge of the myſterie of his will. And this exhortation he beginneth thus: *Of whome we haue many things to ſay, which are hard to be declared, becauſe you bee dull of hearing.* Here, firſt the Apoſtle, the more to ſtirre them vp diligently to learn this myſterie of Melchiſedech, how hee was a figure of our Sauiour Chriſt, and the prieſthood of Chriſt was repreſented in him: he ſaith firſt, that the matter is harde and difficult to be declared, and therefore requireth great heede & diligence. This place (dearely beloued) let vs learne well, for it hath manie good inſtructions in it: it is harde ſaith the A-

Apoſtle, & therfore you muſt adde more diligence to it. Here firſt we learne a good cauſe, why it pleaſed God to leaue places in Scripture hard to vnderſtand, like as other places are eaſie, for as the eaſineſſe is becauſe none ſhould be diſcouraged, but all learne: ſo the hardneſſe is, becauſe none ſhould bee negligent and careleſſe: and herein, the Lord hath dealt alſo mercifully with vs: for ſeeing all careleſneſſe in reading his word, in which his wiſedome is reuealed, is the taking of his name in vain: our own profite doeth nowe make vs take more heed of this ſinne: for we can not vnderſtand or be edified by it, but with our care and diligence, for ſo the Apoſtle here exhorteth his brethren: the thing is harde and difficult wherof we ſpeake, therfore marke it more carefully, & giue greater heed to vnderſtāding: this then is a good cauſe why the ſcripture is hard, euen that we ſhould put farre from vs, all idle ſluggiſhe thoughtes, and prepare our ſelues with a good conſcience, & great diligence, as oft as either we heare or read the ſame: and why ſhould it not bee ſo? is there any knowledge & wiſdome learned, but by labour & diligence? to plowe thy fielde, to dreſſe thy vineyard, to keepe thy cattel, to buyld thy houſe, to euery worke hath not god appointed care & trauel? no otherwiſe hath God dealt with his worde. The papiſts not knowing this, or elſe diſſembling it, they haue tolde vs an other cauſe why the Scripture is hard, and that is, that either we ſhould not at al preſume to read it, or if we do read it, yet we ſhould not preſume of any vnderſtanding of it, otherwiſe then the church of Rome hath taught vs. I doe not ſpeak one word vntruely of them, not one of them: but

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this day they will confeſſe it. This they teache. The ſcripture is hard, therfore euery man muſt not read it: and if any do read it, yet he muſt vnderſtand it after the interpretation of the church of Rome. Here (I beſeech you) cõſider it diligently, & tel me whether in ſuch doctrine there be any reaſon, trueth, or godlines: we haue a cõtrouerſie with theſe mẽ, whether the church of Rome be the church of Chriſt, or of Antichriſt: the cauſe muſt be tried by the ſcriptures: is it any reaſon now for them to challendge, that wee muſt beleeue the ſcripture, accordinge to their interpretations? is not this to make them Iudges of their owne cauſe? when the Apoſtle bad vs *Try the ſpirites, whether they be of God or no*: meant he (trowe you) we ſhould trie them accordinge to the teſtimony of the church of Rome? when the men of Theſſalonica tried the apoſtles doctrine, whether it were true or no: aſked they the iudgement of the church of Rome? Surely (dearly beloued) all this is but childiſh folly: which of vs euer heard of any mẽ who would be iudges in their owne cauſe, except thoſe of whõ it is ſaid: *aſke my fellow if I be a theefe:* and beſide this their vnreaſonable talke, haue they any truth in their words? was there euer true & iuſt man that claimed this mãner of trial? is it not confeſſed & agreed vpõ among al mẽ, that truth ſeketh no corners? & why runne they for defence to their own dark home, & feare the open iudgement of all men? Learne of our Sa. Chriſt, who is trueth it ſelf, ſaith he not: *If I ſhould beare witneſſe of my ſelfe, my witneſſe were not true:* & again: *If I honor my ſelf, mine honour is nothinge worth*: then, if beſide the wordes of his owne mouth, who was the ſonne of Dauid, he

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he had had no teſtimonie, hee could haue bene no true prophet: but therfore he was true, becauſe his heauenly Father bare witneſſe to him, both in his glorious voice, and in the aſſured teſtimonie of the law and the prophets, and in all his miracles, which made it manifeſt that he was the ſonne of God. If thus our Sauiour Chriſt confirmed his credite vnto men, and offered him ſelfe to bee tried by the ſcriptures: what proude people are theſe, & what proud words are in their mouthes, that would haue no triall of their doings, but the cenſure and iudgement of their owne mouthes? Againe, this vnreaſonable and vntrue ſpeach, that the church of Rome onely muſt expound the ſcriptures, becauſe they be hard: is there any godlineſſe at all in ſo ſaying? is it not taught vs many times, that if we loue, feare, honor, ſerue God, we muſt obey his worde, keepe his ordinances, make all his lawes the rule of our life? how then doe they loue god, or what godlineſſe is in thé, that giue not gods worde credit in it ſelfe, but make the trueth of it to ſtand vpon their own vnderſtanding? This nowe we knowe: the hardneſſe of ſcripture is not, that we ſhould abſteine from reading & hearing it, nor becauſe we ſhould truſt the interpretation of the church of Rome, but becauſe we ſhold with great & earneſt affection, applie our ſtudie, and pray vnto God to lighten our mindes, that we may be taught of his ſpirit. Now further let vs conſider yet theſe wordes of the Apoſtle. *Becauſe you be vnill of hearing*, not onely (as I haue ſaid) they teache vs, becauſe of the hardneſſe of the ſcripture, to take more heed vnto it: but alſo verie plainly and manifeſtly they teach vs, by what meanes the ſcripture be-

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becommeth harde vnto vs, that is, through our dul hearing. And whosoeuer he be, to whom the scripture is harde, let him accuse his owne dulnesse: and whosoeuer blameth the scripture in this behalfe, he blameth him selfe, both of slowe eares, and of a faithlesse heart: for, is there any thing more plaine then these wordes? therfore it is hard, because you be dull of hearing. Take away from the man a deafe eare and a careless minde, & thou hast taken from the scripture all obscuritie and darknesse: leaue the man in his negligent minde, and thou makest the scriptures, as harde as any darke speech, or riddle: and I beseech you, the more to confirme your faith in this persuasion, mark how often in the scriptures this is taught vs: that nothing maketh the scripture harde, but our infirmitie: our Apostle heere once taught it before, *The worde* (saith he) *did not profite them, because it was not mingled to them with faith.* Ca.4.2.

Saint Peter, whé he had said of Paules Epistles, that many things in them were harde to vnderstand, hee addeth: *which the vnlearned and the vnstable doe pervert, euen as they doe all other scripture:* heere you see againe the scripture is harde, but you see to whom, and why? to the wicked, because they are wauering minded, & will learne nothing, be it neuer so plain. 2.Pet.3.16

S. Paule also speaking of the vnderstandinge of the mysterie of the Gospell, sayth plainlie, it is the carnall man that perceyueth not the things of God, & in deede he can neuer vnderstande them, because they be discerned spiritually. Our Sauiour Christe him selfe, being asked this question, why he spake so darkely and in parables, he aunswereth thus: *To you it is giuen to knowe the mysterie of the kingdome of* 1.Cor.2.14

Mar.13.10

God,

God, but to thoſe that are without, all thinges are done in parables: could he ſpeak more plainly? his word is not harde vnto his children, but to ſtraungers, to infidels, to men without God in the worlde, to thoſe he ſpeaketh darkly: then (dearely beloued) this caſe being ſo cleare, let vs be bolde to ſay to all that accuſe the word of God of harandſie, as S. Paul hath ſayde before vs: *If the goſpell be yet hid, then is it hid to thoſe that periſhe, in whom the God of this worlde hath blinded their vnbeleeuing mindes, that the light of the glorious goſpell of Chriſt ſhould not ſhine vpon them.* 2. Cor. 4. 4. for otherwiſe, the ſecrets of the Lord is reuealed to thoſe that feare him, and his worde is a lanterne vnto their feete, and a light vnto their ſteps: it is not harde, but as Salomon ſaieth, *It is eaſie to him that will vnderſtand: he is a ſcorner that ſeeketh it and can not finde it.* Prouer. 14. 6. Moſes ſaieth: *This commaundement which I commaund thee this day, it is not hid from thee nor farre of, it is very neare vnto thee euen in thy mouth and in thy heart to doe it.* Deut. 30. 10. The Prophet Oſe ſayeth of the iudgementes of God vnto his people, that they were *as the morning light.* Oſe 6. 5. And the Lorde ſayeth by the Prophet Eſay: *I haue not ſpoken in ſecret, nor in a place of darkneſſe in the earth: I ſaid not in vaine to the houſe of Iacob: Seeke ye me.* Eſai. 45. 19. And if thus the doctrine of ſaluation were preached, while yet the people were taught by ſignes & figures, how clere is it now ſince the ſun of righteouſnes hath ſhined in perfect light? what wrong is it to ſay ſtill, the ſcriptures are hard, & to make them to be Sphynx his ridles, or the windinge oracles of Apollo, which are the cleare words of the liuing God? I appeale to your own conſciences, al that haue experience, whether haue you

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found ſuch hardnes in ſcripture: or whether do you eaſily ſee how we are ſaued in Ieſus Chriſt, & what obedience we owe again vnto God. I am ſure, there is none of you, that with a ſingle heart haue come to read the ſcripture, that were euer driuen backe with any hardnes of it. Howe is it then, & why doe the papiſts ſtill cry out of the hardnes of the worde? why ſee they not this eaſineſſe as well as we? ſure, I will tel you, & the Lorde is witneſſe, howe I tell you true. Thoſe men, they haue come *neare vnto God with their mouth, & honored them with their lippes, but their harts haue bin far frō him: & they haue worſhipped God in vaine, teaching doctrines which were precepts of men:* and for this cauſe god hath couered them with a ſpirit of ſlumber, and hath ſhut vp their eyes: and the goſpell is vnto them, as the wordes of a booke that is ſealed: ſo that, whether they bee learned or vnlearned, they can read nothing. This is the great and hidden cauſe: their ſins haue found them out, and Gods iudgements haue blinded them. Another cauſe, and that I tolde you before, is, becauſe they would leade vs blindfold after the church of Rome: and this cauſe I make not of mine owne head, them ſelues (as I ſaide) will confeſſe it. For this is a ſolemne decree in their late generall counſell of Trident, the 4. ſeſſion, the 2. canon: that it belongeth to their holy mother church, to iudge of the ſenſe, and interpretation of the ſcripture: neither muſt we preſume to leaue thoſe interpretations, although they were ſuch as were neuer meete to bee openlie taught & publiſhed. And their great doctour Hoſſius ſaith thus: If we haue the interpretation of the church of Rome, although wee ſee not howe it can

Eſa. 29. 1
Mat. 15.

agree

agree with the wordes of the texte, yet we muſt beleeue it. But are not theſe (think you) vnreaſonable wordes? if they be not, examine moe of their witneſſes, and at laſt you ſhall finde it and confeſſe it, that hey are not onely vnreaſonable, but exceeding ſhameles men, while they holde this: that the ſcripture is hard, and to be vnderſtood after the church of Rome: for thus they haue termed the ſcripture, *dead ynke, a thing without life, a dumbe iudge, a noſe of waxe, a blacke goſpell, ynken diuinitie:* theſe & ſuch other wordes are witneſſes againſt them to all the world: and their owne bookes are extant: and with what ſpirit then haue theſe men ſpoken? ſurely, not with the ſpirit of the father Dauid, or of his ſonne Salomon, who ſay: *The lawe of the Lorde is perfect, and conuerteth ſoules: it giueth to the ſimple ſharpeneſſe of witt, and to the children knowledge and diſcretion:* nor with the ſpirit of Paule, that ſayeth: *All ſcripture is inſpired of God, and is profitable to reproue, correct, inſtruct, and to make a godly man perfect to euerie good worke:* this is not to call the ſcripture a waxen noſe, or ynken diuinity, but theſe ſpeches are much more agreeable to the ſpirit of the olde heretiques, which ſaid, the prophecies were dreames. But to let their vncomely ſpeeches goe, and to come againe to our purpoſe. They cry out ſtill, that the interpretations of the church of Rome are the ſenſe of the ſcripture. And would you not nowe thinke, that theſe interpretations of the Romaine church, were marueilous wiſe, graue, myſtical, ſeeing they would haue all the worlde thus to reuerence them? See therfore what they are, and iudge: I will alledge vnto you ſome of them, in the weightieſt matters of faith.

irie us, in rmacon- iii. yd. li. 23. mp. in am. con- . Trident. ſ. 4. can. 1.

al. 19. 7. o. 1. 4.

Tim. 2. 16.

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faith. You are wiſe, iudge what I ſay: theſe are their moſt learned expoſitions of all other, in which they boaſt not a little. Chriſt ſayth: *Thou art Peter, and vpon this rocke will I builde my church:* ergo, the Pope is head of the church? howe groweth this concluſion? forſooth thus: if vpon this rocke Chriſt will build his church, then vpon Peter, for Peter ſignifieth that rocke. If vpon Peter, then vpon Peters ſucceſſour: for the trueth doeth cleaue vnto the chaire, and Peter maketh his ſucceſſour inheritour of all his goodnes. If to Peters ſucceſſour, then to the Pope, for Peter was Biſhop of Rome. And if the church be built vppon Peter, then Peter was chiefe of all other, and ſo the Pope is head of the church: if theſe collections be not theirs, let me be reproued as a ſlaunderer: if they be theirs, then bee you wiſe to vnderſtand what their religion is: for all theſe collections are vtterly vntrue. It is vntrue that Peter is that rocke vpon which the church is built: for our Sauiour Chriſt him ſelfe ſayth, *He that heareth my wordes and perfourmeth them, he buildeth vpon the rocke.* It is vntrue, that what faith Peter had, the ſame muſt be left to Peters ſucceſſour: for Scribes and Phariſeis, buyers and ſellers, ſucceeded Moſes and Aaron. It is vntrue, that Peter was Biſhop of Rome: for he was the Apoſtle of circũciſion, therefore it was vtterly vnlawfull for him, to be a Biſhop among the Gentiles. Againe, they reaſon thus: The Apoſtles ſay to Chriſte: *Lorde beholde, heere are two ſwordes:* therefore the pope hath both ciuill and eccleſiaſticall gouuernement: might they not better haue reaſoned, when Peter would haue vſed one ſworde, Chriſt commaunded him to put it vp, therfore

Cuſan. &c.
Boæmos. Epiſt. 2. Diſti. 40. Non nos gloſa.
Mat. 7. 24.

fore no ſuch ſword at all belongeth to him. Again, they ſay: Chriſt promiſeth to his Apoſtles, the comforter which ſhall teach them all trueth, therefore the church of Rome cannot erre: howe bring they all the Apoſtles to the Pope of Rome? how doe they drawe it that was ſpoken in Hieruſalem, two thouſande mile out of Italy, that it was ment only of the Citie of Rome? Againe, they ſaye, the ſinne againſt the holy ghoſt, ſhall neuer be pardoned, neyther in this world, nor in the world to come: *Ergo*, there is a purgatorie: ſuch are their proofes in their greateſt myſteries. And is not this (trowe you) a miſerable doctrine, which hath no plaine and direct ſcripture, but by ſuch wreſted and ſtrange expoſition can onlie be proued? and this I ſpeake of their beſt expoſitions, which to this day they hold & reuerence: but infinite other expoſitions they haue, and in times of greateſt account, for they are written in their maſſe bookes, their porteſſes, their pontificals, their legends, their decrees, their councels, their lawes, that you may be ſure they were expoſitions of general cõſent & greateſt force, howſoeuer now ſome would diſſemble them: and theſe are ſuch expoſitions, as I aſſure you, and I beſeech you to beleeue it: for before the liuing God, you ſhall finde it one day true: the mad men in bedlem can not ſpeake more fooliſhly: they reaſon thus: Peter drewe his ſworde and cut off Malchus eare, therfore the Pope is head of the Church. The world was finiſhed in ſeuen dayes, therfore none muſt marrie within ſeuen degrees of kinred. God made two great lightes, the Sunne & the Moone, therfore as much as the Sunne is brighter then the Moone, ſo much the Pope is grea-

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greater then the Emperour. The prophet saieth, behold the face of thine anointed: thus, saith the pontificall, is a Bishops prayer ouer the popes legat, whē he kneeleth before the Altar. Beholde I sende my messenger to prepare thy way before thy face, sayth God by his Prophete Esaie: the Pontificall vseth this as a propheſie fulfilled, when the Popes legate meeteth the Emperour, to receyue him into a nie citie. I haue found Dauid my seruaunt, and annointed him with holy oyle. My loue is beautiful among the daughters of Hierusalē. This they applie to Kings and Queenes when the cleargie receyue them personally into their Churches. The prophet sayeth: sprinkle me Lorde with ysope, and I shalbe clean: that they applie to the prieſt sprinkling with holie water. Lift vp your head, O ye gates: and yee euerlasting dores lift vp your selues: that is, when the Clarke openeth the church doore for the prieſt to come in with the crosse on palme sunday. Tenne thousand such applications and expositions are in their bookes, such (I saye) as I thinke no bedlem man could deuise more vaine & foolishe. Nowe, if any of them be ashamed of these doings, I pray god that shame may bee the triall of their countenance, which testifieth against them, and so bee in them a good colour of repentance: if they will not be ashamed, then the wrath of the Lord is not turned away but his hand is stretched out still, till he make their madneſſe knowen vnto all the worlde, and make them a hissing among his people, who haue so prophaned his word of life. And thus much touching the hardneſſe of the scripture, which the Apostle heere speaketh of. It followeth in the Apostle:

Par. 5. tit. Cap. 5.

33. q. 3.

For

For whereas considering the time you ought to be teachers, yet haue you neede again that we teach you the first principles of the worde of God, and are become such as haue need of milke & not strong meat: this is the cause why the Apostle said, *they were slowe of hearing*, because they had profited no more in knowledge: a great while the gospell preached & professed among thē, yet they are still so ignorant, that they know not the principles of their Christian faith. Wee haue had a great while the gospell preached, wee might haue bin by this time doctours, if we would haue learned (I say not euery day, or weeke, or moneth) but euerie yeare a little: and what a shame is it for vs, if yet we be ignorant in the principles of fayth. How manie sermons haue we heard, or read in vaine? howe many times haue wee made the sower to sowe his seede in the high wayes, or among the thornes and stones? If in xv. yeares we be scarce past our A. b. c. when doe wee hope that the secretes of the worde shalbe reuealed vnto vs? Are so many yeares so smal a portion of our life, that we may giue them to vanitie and learne nothing? the Lord graunt that we may looke better vnto our selues: and seeing euery day taketh away parte of our life, and maketh this earthlie tabernacle more to corrupt, let euery day bring increase of knowledge, and adde to our life, that when our course is run, our faith may be kept, and we may finde the crown of righteousnes, which God hath laid vp for those that be wise of heart. Or if this counsel of the Apostle will not persuade vs, but by leasure in xv. yeares to come wee will learne hereafter, I assure you, our graues will meete manie of vs in our wayes, while we are yet dull in learning

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and when then ſhalbe the time in which we wil enioy our knowledge? Let vs looke therefore to our ſelues, for I am afraid this ſharpe rebuke of the Apoſtle, is as iuſt againſt vs, as it was againſt them: and it muſt needes make vs at laſt aſhamed, except it make vs in time repent our ſluggiſhnes. And heere by the way, I beſeech you to marke well this place, to ſee the difference of the ſpirit of trueth, and the ſpirit of errour. The Apoſtle checketh the people, becauſe they be ſo dull of hearing, that the worde of God is harde vnto them, which ought to be moſt familiar and eaſie. He rebuketh them of ignorance, that in ſo longe time they haue not learned to bee doctours in Chriſtianitie, able to teache others. He threateneth them, that if this great ſinne be not amended, let them looke for no other, but that vengeance and wrath ſhalbe a recompence vnto them. Thus the Apoſtle ſayth: but what ſaith the falſe apoſtolicall man, the pope of Rome? forſooth, hee prayſeth them of great modeſtie, that will not preſume to read the ſcripture as thoſe which are darke and obſcure writings: he alloweth well of learning nothing, and after many yeares, to be neuer the wiſer: for ignorance (ſaith he) is the mother of deuotion. He bleſſed the men that haue no wiſedome in them, and though they know not howe to giue accompt of their faith: yet hee biddeth them beleeue as the church beleeueth, & they ſhalbe ſaued. Can any thing be more contrarie to other, then the apoſtles doctrine is contrarie to this? why then doe we not yet caſt him off for ſhame, and bid, fye vpon the beaſt, that ſpeaketh ſo preſumptuouſly againſt the worde of God? let him and his fooliſhnes periſh to-

togither: but let vs learn the knowledge of the lord.

It followeth: *For euery one that vseth milke, is inexpert of the Word of righteousnesse, for he is a babe.* The Apostle before, prouoked them to diligence: firste, because otherwise the scripture would bee hard vnto them. Again, because it was a shame, after so long time to haue profited so little. Nowe, he exhorteth them by shewing the great hurt which shalbe vnto them by their ignorance and rudenesse: and sayth, that while they are such, they can neuer knowe the pretious and hid treasure of righteousnesse, which Christ hath giuen onely to those that are wise, and haue learned his blessed Gospell. For better vnderstanding of this, you muste knowe this figuratiue speach of the Apostle, of milke and stronge meate: by milke, he meaneth the generall principles of doctrine, as him selfe after declareth, as of repentance, of faith in Christ, of baptisme, of the resurrection, and such like, set out briefely in generall termes, & according to the capacitie of children, with which they are prepared to the kingdome of heauen, and must still growe vp in more vnderstanding, till they doe see with all the sainctes, the heigth, the deapth, the length, the breadth of gods vnsearchable goodnesse in Iesu Christ, which the Apostle calleth heere the word of righteousnes. Now, if we will abide still in our first instruction, & when gray hayres shalbe mingled with our blacke, yet then still wee will bee children in vnderstanding, the Apostles words shalbe iustified in vs, wee are not meete disciples of the excellent knowledge of the gospell: for hee that is still at his milke, hath not yet tasted of the worde of righteousnesse, which is strong meate. And it follow-

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loweth in the Apoſtle: *For ſtronge meate belongeth to them that are of perfect age, which through long cuſtome haue their wits exerciſed to diſcerne good and euill.* In theſe wordes the Apoſtle maketh it more plaine, what is milke, and what is ſtronge meate, and why they are ſo called: that is milke, which agreeth to beginners, and ſuch as haue litle experience: that is ſtrong meat, which is for olde practitioners, & ſuch as haue wiſdome to iudge betwene truth & falſhod. And thus much briefly of the ſenſe of the wordes: out of which, what inſtructions we haue to gather for our owne edifying, I will ſpeake more at large, God willing, the next time. Now let vs pray, &c.

The 26. Lecture, vpō the 13. & 14.

verſes, before mentioned, and ſo forth vpon the 1. and 2. verſe of the ſixth Chapter.

13 *For euery one that vſeth milke, is inexpert in the worde of righteouſneſſe: for he is a childe.*

14 *But ſtrong meate belongeth to them that are of age, which through long cuſtome haue their wits exerciſed, to diſcerne both good and euill.*

CHAP. VI.

1 *THerfore, leauinge the doctrine of the beginning of Chriſt, let vs be led forward vnto perfection, not laying againe the foundation of repentaunce from dead workes, and of faith toward God.*

2 *Of the doctrine of baptiſme, & laying on of hands, & of the reſurrectiō frō the dead, & of eternal iudgment.*

WE haue hearde alreadie, what reprehenſion the Apoſtle hath hitherto made, of the ſlackneſſe of the people, in learning the myſteries of Gods worde. Firſt, beeauſe they haue bene ſo careleſſe, that they haue

made the word harde vnto them, that they can not vnderſtande it: where I tolde you, that whoſoeuer he be that accuſeth the ſcripture of hardneſſe, the Apoſtle cõcludeth againſt him, that he hath a hard and dull heart. Secondarily, hee rebuketh them in reſpect of the time, which hath bin ſo long, that they might nowe haue taught other, yet they need to be taught them ſelues, yea euen the beginnings. And heere I wiſhe vs to looke well vnto our ſelues: for all men knowe howe long the time hath bin, in which the goſpell hath bin preached vnto vs, and howe litle we haue profited, God knoweth. Thirdlie, he blameth them for their ſlackneſſe, becauſe by it they ſpoile themſelues of a great treaſure: for while they be thus rude and ignorant, the worde of righteouſneſſe, that is, perfect knowledge can neuer be taught vnto them, neither can they be partakers of the excellent knowledge of the goſpel of Chriſt: but it is vtterlie impoſſible, euen as it is for children to eate ſtronge meate. Then hee ſheweth who bee ſtronge, euen thoſe that haue their wiſedome perfect, ſo that they can iudge betweene good & euill.

To this purpoſe are theſe laſt wordes of the Apoſtle: *Euery one that vſeth milke, is inexpert of the word of righteouſneſſe, for he is a childe: but ſtrong meate, is for the perfect, which through longe cuſtome haue their wittes exerciſed to diſcerne good and euill.* Firſte, wee haue here to learne this principle of Chriſtianitie: he that is rude and ignoraunt, can not apprehende the excellent knowledge of the Goſpell of Chriſte: that is, he that can ſay no more but this: I beleeue in one God: we muſt repent vs of ſinne: wee are ſaued by faith: we muſt worſhippe God in ſpirit and trueth:

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trueth: we are baptiſed in the name of the Father, the Sonne, and the holy Ghoſt: we beleeue the reſurrection of our bodies: we looke for eternall life: and ſuch like confeſſions in general words: though where this is cõfeſſed with a ſingle heart, & a mind willing to learne more: God may and will, for his Chriſtes ſake, accept it vnto ſaluation: yet wee that haue receiued of the Lorde, both time, and abilitie, ought more exactly to vnderſtand: if we will not be deſpiſers of the manifolde graces of God: as for example, the childe is taught, that there is but one God aboue all, and to worſhip him alone, whom he confeſſeth in three diſtinct perſons, the Father, the Sonne, and the holy Ghoſt. Surely, a yong Chriſtian man, which with this faith ſhould humble himſelfe before God, and crye: *Our father, which art in heauen:* no doubt, God would heare his prayer: yet notwithſtanding, ſeeing this myſterie is not onelie taught in general termes, but is ſet out alſo in more particular pointes, in knowledge of all, wee muſte looke for the fulneſſe of our comfort, and reioycing that nowe we haue in God. Thou ſayeſt, I beleeue in God the father almightie: thou ſayeſt wel, and it is a holy confeſſion, if thou haue hearde no more, but if thou haſt alſo learned, that God is a ſpirit, not of the nature of man, not like vnto the idols of the Gentiles, not like vnto any creature that thou haſt heard or ſeene: but a nature of maieſtie & glorie, incomprehenſible and aboue the thoughtes of man: then thou oughteſt heere to exerciſe thy ſenſes with wiſe meditations, howe great and glorious the Lorde is, whom thine eye can not ſee, thine heart can not conceyue, no creature in Heauen or

earth can reſemble vnto thee: ſo thou ſhalt learne obedience: to ſay vnto thy ſenſes, and vnto thy naturall heart, what haue I to doe with you? All carnal cogitations and thoughtes of man, be they neuer ſo high, of Kinges and Emperours, of golde and precious ſtones, they are vile and filthy to cary into heauen: if thine imaginations wil reſemble them to the God of glorie, thou doeſt but fill thy ſoule with corruption and rottenneſſe: thy fleſhly thoughtes ſhal breede an vnbeleeuing heart, and thou ſhalt be the foole which ſearcheth the maieſtie, till he be ouerwhelmed of the glorie: for thy God is a ſpirite, and in ſpirit and faith thou canſt onely ſee him. Thou ſhalt nowe hate and deteſt the Idoll & idoll maker, which haue faſhioned thy God like vnto an olde man, with a gray beard, which haue made him ſitte as in a chaire of eſtate, & giuen him Angels in gold and ſiluer and flaming fire to ſitt about him: this is ſhame aboue all ſhames. To ſay vnto the king, thou art a ſlaue: and vnto the Nobles of the earth, ye are villaines: they be words of honour in compariſon of this vnſpeakable ſacrilege, to ſay vnto God, thou art like a man. Againe, when thou ſaieſt, thou beleueſt in the father, the ſonne, and the holie ghoſt, thou ſaieſt wel, & acknowleding in thine hart three perſons & one God, in a myſterie which thou canſt not expreſſe, thy faith is accepted. But when thou heareſt, the father to be called the God of all grace, the authour of life, beeing and mouing: when thou heareſt the Sonne called the ſhininge brightneſſe, and ingrauen feurme of the Father, of whoſe fulneſſe we receyue all increaſe of grace: when thou heareſt the holy ghoſt called the Comforter, the

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ſpirit of ſanctification, the pledge of thine election: when thou heareſt that the Father hath eternally begotten his ſonne: the ſonne eternally begotten of the father: the holy ghoſt eternally proceeding from them both: in all this, ſhall wee learne nothing for more cleare knowlege of our faith? hal we not here confeſſe, the perſon of the father to bee the beginning and founteine of all goodnes, glorie, life, and immortalitie, that we our ſelues and whatſoeuer is vnto vs happie and bleſſed, all is onely of his free gracie and mercie? ſhall we not confeſſe that truely and naturally he is the father: and becauſe hee hath eternally begotten his ſonne, that his ſonne is one God with him without beginninge? and ſhall wee not humble our ſoules, faithfully to beleeue this, and neuer to ſearch or inquire of, how it is? for our vaine and corruptible hearts, how can thei ſee eternall and euerlaſting things? And becauſe the ſonne is the image of his Father, ſhall wee not learne that we knowe nothing of God, nothing at all of his nature, godhead, maieſtie, working, will, power, honour, life, and continuaunce for euer? nothing (I ſay) but what we haue ſeene & heard in Chriſt his ſonne: for he is the ſhining brightneſſe of his glory. What haue I to doe with men, or with the children of men? what counſell can mine owne hearte miniſter vnto me, I muſt robbe the ſonne of God of his honour: or I muſt confeſſe I knowe nothing of God, but in him only. Againe, if of his fulneſſe wee receiue, we haue no fellowſhip with god: but in him all grace, mercie, life, & immortalitie: to him it belongeth, of him wee haue it, and for his ſake it is giuen vnto vs. So likewiſe, when the ſpirite is ſayde

to be our comforter, to proceede from the Father & the Sonne: we confeſſe he is one in nature and godhead with the Father and the Sonne, in perſonall ſubſtance, proceeding eternally from them both: and becauſe eternally, therefore incomprehenſibly, which we beleeue in faith, and will not ſearche by reaſon: onely we waite and reioyce in hope, til God ſtrengthen our eyes to ſee his Maieſtie: and then our heartes ſhalbe wiſe to comprehende this diſtinction of the perſon: Nowe, this ſpirit beinge our comforter, we acknowledge that it is the perſon of the holy Ghoſt, which putteth his grace into our heartes, to make vs wiſe, faithfull, holy, and ſo ſealeth vnto vs in full aſſurance, our inheritance that is in Ieſu Chriſt, according to the free purpoſe, and good will of God his father. Beſides all this, to confeſſe the humanitie of our Sauiour Chriſt, howe in his owne perſon he hath borne the puniſhment of our ſinnes, and ouercome the diuell, who held vs in bondage: howe he hath ſanctified our nature in him ſelfe, and made it meete to ſtande before the preſence of God, onely by fayth, freely giuinge vs his bleſſings. Theſe and many other things taught vs in the ſcripture, to our exceeding comfort, ſhal wee neglecte them, and learne onlie the confeſſion of Children? I beleeue in God the father, God the Sonne, and God the holy Ghoſt, three perſons and one God: Sure if wee will doe thus, I ſee no other, but that the litle children through Gods infinite mercie, ſhall bee ſaued, in the litle knowledge that they haue learned: and wee by his iuſt iudgmentes worthy to bee condemned, for his manifolde wiſedome which we haue deſpiſed. Then (dearly beloued)

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ued) if wee will not alwayes be children, neuer learned in the word of righteouſneſſe, let vs not onlie hold the general principles of our faith, but ſo farre alſo as particular pointes are taught and mentioned, let vs wiſely learne them, till wee may feele in our ſelues good increaſe, to loue him, to feare him, to walke before him, with all our heart & in all the wayes which he hath appointed for vs. Now in the wordes followingr. *But ſtrong meate is for the perfect, which through long cuſtome haue their witts exerciſed to diſcerne betweene good & euil.* Here appeareth, as I ſaid, who are children and who are ſtrong: they are children which haue not yet had triall and experience whereby they might bee rooted in faith, and confirmed by knowledge againſt all falſhod and errour: which kind of childhod, Saint Paule telleth the Epheſians, at the laſt we ought all to leaue of, *& grow vp in the vnity of faith, & of the knowledge of the ſonne of God, into a perfect man, & to the full meaſure of our age in Chriſt: that wee bee not alwayes children, wauering and carried about with euerie blaſt of doctrine by the deceipt of men with craftineſſe, which lie in waite to deceiue.* And as this is a plaine deſcription of children: ſo, as plainly here the Apoſtle ſheweth who are perfect men: euen thoſe that are able, with wiſe ſenſes, to iudge betweene good and euill, that is, who haue their mindes lightned with the word of God, ſo that they are able to trie what is acceptable and well pleaſing vnto God. Nowe (dearly beloued) if theſe wordes be plaine enough, giue me leaue to beſeeche you in this plaine caſe, as Paul beſeeched the Corinthians in the like: *My bretheren, bee not children in vnderſtanding: be children in malice, but in vnder-*

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ſtandinge bee of perfect age: and if you ſee the plaine and manifeſt meaninge of the ſcripture, what it is, be wiſe, and beleeue it: and confeſſe this, that wee ought to be learned in Gods worde, ſo that we haue good grounde of our faith, and bee able to confute falſhood. As now in our own dayes, we ſee the pope claimeth authority, that he can diſpenſe againſt the worde of God: but if our wittes be exerciſed in the knowledge of the word of trueth, we doe ſee where the ſixe tribes of Iſrael doe curſe ſuch preſumption.

In the xxvi. of Deutero. vpon Mount Ebali, Ruben, Gad, Aſher, Zebulon, Dan & Nepthalim, they pronounce a decree: *Curſed be he that confirmeth not all the wordes of this booke, and all the people ſhall ſay, Amen.* If to confirme and ratifie, be not to repeale or giue contrarie diſpenſation, then all the Iſrael of the Lord muſt accurſe his blaſphemie, that will diſpenſe againſt the word of god: we ſee, the pope vſeth a triple crowne, and chalengeth honour aboue Emperours & Kinges: but if we haue learned the commaundement of Chriſt. and are lightened by it, to iudge betwene good and euill: when Chriſt ſayth, *Kings of the nations reigne ouer them: and their rulers are called gratious Lordes: but it ſhall not bee ſo amonge you*: we muſt needs knowe the Popes pride is intollerable, which taketh ſuch honour vnto him ſelfe. We ſee howe they crye againſt vs: *The Church, the church*: & make vs beleeue that they are the church and they cannot erre: but if we bee exerciſed in the ſcripture, to diſcerne betweene trueth and falſhod, we knowe that Chriſt hath built his church vppon the rocke, which rocke is not Peter and his ſucceſſours in Rome (as the pope expoundeth it) but our

Luke 22.25.

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Sauiour Christ sayth, *He that heareth his worde and obeyeth it, he is the wise man that buildeth vppon the rocke, and neyther stormes, nor tempestes, nor the gates of Hell shall preuaile against that building*: and S. Paule sayth, *The foundation or rocke vpon which we be built, is the doctrine of the Apostles and Propheres.* And whosoeuer commeth vnto vs, & bringeth not that doctrine, though they saye they bee Apostles, yet they bee lyers: and though they saye they bee the church, yet they are an assembly of theeues & murtherers. Let vs then be wise at the last: it is not ignorance, it is perfect knowledge: it is not infancie, it is ripe vnderstanding, that must commend vs vnto God. And marke it well, that you may knowe what God requireth of vs. That which is here translated, *long custome*, the Apostle calleth it *echir*, that is, a knowledge with long studie & practise learned, as lawe in the Iudge or counseller, as phy sick in the learned expert Physician, so must diuinitie be in vs. Matt. 7. Matt. 16 Ephe. 2

Agayne, he sayeth: *We must haue our senses exercised*: it is not enongh to knowe, nor to knowe much, but wee must bringe the practise of it in our life, neither concealinge our knowledge, nor withholding our obedience, but with minde and bodie testifyinge our fayth, till experience teache vs, that Gods spirit hath the victorie in vs. Lastly, he sayeth: *We must be able to iudge betweene good and euill*, or as Sainct Paule termeth it, able to trie the difference of thinges one from another: that is, that wee may know how to discerne betweene Gods wisedome, & mans vaine inuentions: betweene trueth and falsehoode: betweene vertue and vice: not as the manner of some is, that still bee babes, and worse then Rom. 1.

babes,

babes, with whom if you will reaſon of their religion, to perſuade them by the worde of trueth, they will ſay, I am not booke learned, I can not diſpute with you, let me alone with my fayth, other men haue bin as well learned as they be nowe, I am ſure they beleeued otherwiſe: are not theſe miſerable people? and are not they more miſerable, which thus haue ſeduced them? and ſhall not wee thanke God this day, who hath ſaued vs from ſuch vnſpeakable madneſſe, both of the curſed teacher, & of the wretched diſciple? yes (dearely beloued) let vs thanke God, and let vs leaue the blinde leaders of the blinde, and let vs pray, that God would giue vnto vs according to his glorious riches, the ſtrēgth of his ſpirite in the inner man, that by fayth Chriſt may dwell in our heartes, and wee may apprehende with all the Sainctes, the height, the breadth, the length, the depth, and knowe the loue of Chriſte, which is aboue all knowledge, and bee filled with the fulneſſe of God.

Nowe it followeth in the ſixte Chapter. *Therefore leauing the doctrine of the beginninge of Chriſt, let vs bee led forward vnto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, &c.* In theſe wordes, the Apoſtle firſte maketh the concluſion of his exhortation, therefore let vs leaue the beginnings, and goe forwarde vnto perfection. In the wordes following, he ſheweth by particular points what is this beginning beyonde which we muſt goe, that we may bee perfect, and he numbereth foure pointes, Repentance from dead workes, Faith towardes God, The reſurrection of the bodie, and Eternall iudgement: which principles

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ciples were learned and confeſſed of chriſtian mens children, in the day of their confirmation, of Gentiles that came to the faith of Chriſte in the daye of their Baptiſme: in this meaninge ſome thinke hee calleth theſe forenamed pointes, the doctrine of baptiſmes and laying on of handes: meaning hereby, that ſeeing this confeſſion and knowledge is in vs then, when firſt we are receyued into the fellowſhip of the Church, to be partakers of their myſteries, howe ought wee of all duetie to growe vnto greater knowledge and wiſedome, when nowe manie yeares we haue bin of the Church, and dailie taught all the counſels of God? or, it may be, that the Apoſtle here reciteth the manner of catechiſing, vſed then in Churches, for inſtruction of children: in which they were taught eſpecially, theſe ſixe principles of religion, what they are, and howe they ſhould learne them, that is, Repentance, Faith, Baptiſme, Laying on of handes, the Reſurrection, and eternall iudgement: which things being firſte learned of them, and giuen vnto them in bookes, ſuch as our Catechiſmes are, the Apoſtle may ſeme to ſpeake thus: Let vs not alwayes be beginners: when we were yet children, we learned this: ſince ſo long time hearing the word preached, and religion more perfectly taught vs, howe ſhall we be blameleſſe, if we learne no more? By which wordes, the meaning of the Apoſtle is, to giue vs no time of reſt when we ſhould thinke we were wiſe inough, wee neede learne no more: but as long as God continueth our life, ſo long we ſhould continue our ſtudie, ſtill to knowe more of his vnſearcheable wiſedome and goodneſſe. Touching the learninge of theſe things,

things, to be milke & meat of children, I tolde you before by ſome examples, howe wee might vnderſtande it: it is milke, to knowe theſe thinges in the ſimplicitie of the wordes: it is ſtrong meate, to bee able to diſtribute them into euerie part, and applie it to our ſelues in our life. Repentance, whereof he firſt ſpeaketh, hath here a ſorrowe and purpoſe of amendment, as theſe affections can be in children, which is, to bee grieued, or weepe for a thing done, and to beware afterwarde for feare of the like: but the wiſe and graue man, that hath profited in the ſchoole of Chriſte, his ſorrowe ſinketh much deeper: hee remembreth by good accomptes, what thinges the Lorde hath done for him, howe hee hath bleſſed him, from what preſent perilles hee hath ſaued him, and how againe him ſelf hath bene euer vnthankfull, vnworthy of the leaſt of all Gods mercies: yea, by many ſpeciall crimes, deſeruinge wrath and anger: which thoughtes doe worke in him a troubled ſpirite, and penſiue ſoule: ſo that, not onely teares, but the ſtate of the whole bodie, ſheweth the griefe of his minde: and not the bodie onely, but in all his life it worketh great care, much praying, anger with our ſelues, feare, deſire, zeale, puniſhment alſo, that by iudging our ſelues we may preuent the iudgement of God: it maketh vs deteſt our ſinne, and the remembrance of our ſinne, as in the Acts of the Apoſtles, they burne their books of ſorceries, which were of great price & value: and as Saint Iude ſayth, *They hate euen the coate ſpotted with the fleſh:* and according to this is the amendement of their life, with all loue and deſire. If they haue ben extortioners, they will make reſtitution: if they haue

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haue bene vſurers, they will giue backe increaſe: if they haue giuen their hands, and knees, and members of their bodyes, to the Popiſhe Maſſe, with all their ſtrength nowe againe they will deteſte, it and make it knowen, they hate their firſt ſin: this manner of repentance, is ſtronge meate of perfect men. The ſecond point heere ſpoken of, is faith towarde God, of which, ſo much as may bee apprehended of children, is called milke: as to beleeue that God the father of his greate loue, gaue his onelie begotten ſonne Ieſu Chriſte, to be made man, who in his bodie might fulfill all righteouſneſſe, & beare the punishment of ſinne, which alſo by the power of his ſpirit he ouercame, & hath gotten eternall redemption, for all that ſhal beleeue. But ſo to examine this faith wiſely, and according to Scripture, that when we finde the beginning in god the father, the work in God the ſonne, the applying and beſtowing of it in the holy Ghoſte: and when we be wiſe, ſo to diſtinguiſh theſe graces in euery perſon, that yet wee diuide them not, as taking away frō the one vtterlie, whatſoeuer eſpecially wee giue vnto the other: this I ſay, when we haue ſo learned, that wee ſee all the glorie of ſauing health is in god, no merit or deſert in man, but that without the law, the righteouſneſſe of God is laide open vnto vs, witneſſed by the law and by the prophets, then we be perfect to feed of this ſtronge meate, that faith alone iuſtifieth. Againe, when we know that this is the gift of God, with whom there is no chaunge, nor ſhadowe of chaunge, but he is cōſtant in his loue for euer: when faith herof taketh boldneſſe, that nether heigth, nor deapth, nor life, nor death, nor Angels, nor princi-

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palities, nor powers, nor any creature ſhall euer be able to remoue me from the loue with which God hath loued me. This aſſured boldneſſe is the meate of the man of God, who is perfect in faith. Likewiſe Baptiſme, the thirde thing here mentioned, the milke of it is to knowe, that by it they be ſealed into the couenant of Gods grace & mercie, which he hath made to the fathers & their children: but to know by this, howe to be baptiſed into the death of Chriſt, that as hee is riſen againe from the dead, ſo wee ſhoulde walke in newneſſe of life, that is, to knowe that our Baptiſme preſenteth vnto vs the free forgiueneſſe of our ſinnes, waſhed awaye with the bloud of Chriſt. While as he died and was buried for our ſinnes: ſo we alſo ſhould dye vnto ſin, that it haue no more rule in our mortall body: and as he roſe againe from the dead, ſo that death hath no more rule ouer him, ſo we ſhould after liue in newneſſe of life, offering vp vnto God our bodies & ſoules, who hath redeemed them, and purchaſed them vnto him ſelfe. To knowe all this according to the ſcripture, is the perfect knowledge of our Baptiſme. Impoſition of handes, that was a ſolemne ceremonie vſed with prayer, in which it was declared, that the parties were accepted of God into his Church, accordinge to the faith of Chriſte, which then they profeſſed: this was the milk which children had fead on. But to ſee in it a free & bolde profeſſion of faith, before all men to be holden, and a holy vowe, or promiſe, in which they bounde themſelues to perpetual holineſſe, by the laying on of hands, as by a ſolemne othe, to haue it witneſſed of the Lord they were his children, and to witneſſe

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ſt in them ſelues, they would abide the Temples of the holie Ghoſte: to be ſhort, to promiſe a perfourmaunce of all, what ſoeuer was hoped for in vs, in the day of our baptiſme: this is the ſtrong meate. And this which this day ought to be practiſed, as a thinge verie profitable in the Church of God, it is miſerably defaced by the Papiſtes: for where it was in the Churche of God an vſe, that Chriſtian children ſhould be taught the principles of faith, which when they had well learned, and could giue a good accompt of their fayth, then in the open congregation, with prayer and layinge on of handes on their heades, they were declared to be receyued as partakers of the graces and Sacramentes of the Church: this good order the papiſtes haue chaunged, and made them a ſacrament of confirmation, onely by the Biſhop to be miniſtred, and by him to litle children of no knowledge, to whom hee giueth a newe Godfather or godmother, which ſhould ſpeake for them when they cannot ſpeak for them ſelues. And whereas in the ſcripture, this hath bene euer a ceremonie, in ſolemne bleſſinges, in ſacrifices, in admittinge Miniſters, in giuing ſpirituall giftes, and no where vſed but onelie with prayer, this order ſeemed baſe to them, that knewe no end of their owne inuentions, and they would needes haue croſſes, tapers, oyle, miters, ſurplices, &c. without which there was with them no confirmation: thus in this as in all things, prophaning the holy ordinaunce of God.

The reſurrection of the bodie, another poynte here mentioned, was for Children, that they might knowe their bodies ſhould not die, as the bodies of beaſtes, to conſume in earthe and not returne:

but that they ſhould riſe againe at the latter daye, and their owne bodies ſhould be made immortall: but in this alſo, to ſee the glorie, what a bodie it is which ſhall liue for euer, which ſhalbe made like to the body of Chriſt, which ſhalbe made able to ſtand in the preſence and behold the glorie of god, which ſhalbe ſet free from ſorrowe, care, ſickneſſe, death, and all aduerſitie. This myſterie which the Angels of God deſire to beholde, when we can wiſely ſee it, and knowe therefore we are heere but pilgrimes & ſtraungers: another countrie is our owne, whiche God hath made and not man, in which wee ſet our heart with all the delight and pleaſure of it, in this to reioyce: this the ſtronge meate with which the hope of the reſurrection feedeth perfect men. Laſt of all, here is mention made of eternall iudgement, which was taught to children, that they might knowe, when all bodies ſhould ariſe againe, then the Lord would ſet a day of his iudgment, in which he would iuſtifie and crowne with immortal glory, all his children, and caſt out into darkneſſe and endleſſe condemnation, all the wicked and reprobate. But, ſo to haue knowledge of this iudgement, that we nowe beholde in faith, howe the ſonne of man ſhall come with maieſtie, and all his holy Angelles with him: howe he ſhall come with a great crye, with the voyce of an Archangel, and with the blaſt of the trumpet of God, that all creatures may heare his voice, to reſtore againe the bodies that they had conſumed, ſo that all nations and kinreds of men, ſhould ſtande at once before him, of which he ſhall make ſeparatiō on his right hande, and on his left, to fill the one with life and glorie, and put ſonges in-

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into their mouthes, of euerlasting ioye: and to condemne the other in hell and death, with shamefull crying and gnashing of teeth. To knowe this with vnspeakable comfort, and long lookinge for of all the promises of God, and with feare and trembling at all his heauie threateninges: this is thy stronge meate of eternall iudgement, which the Lorde God of spirites graunt vnto vs, for his sonnes sake, who must needes be vnto vs a mercifull Iudge, if we doe rest in him as in our onely Sauior. The time is past. Nowe let vs praye, &c.

¶ *The xxvij. Lecture, vpon the 3.4.5. and 6. verses.*

3 *And this will we doe if God permit.*

4 *For it is impossible that they, which were once lightned and haue tasted of the heauenlie gift, and were made partakers of the holy Ghoste,*

5 *And haue tasted of the good Word of God, and of the powers of the Worlde to come,*

6 *If they fal away, should be renued again by repẽtance: seeing they crucifie againe to them selues the Sonne of God, and make a mocke of him.*

WE haue heard before, the Apostles exhortation that we should goe forward, and what pointes of religion hee set downe meete for children, beyond which wee must goe, to knowe all the mysterie of God and Christe. And in these pointes heere mentioned I tolde you, as the generall knowledge of them was milke: so yet exactly out of the scripture, to vnderstand them as wee are taught, euen that also it is strong meate.

The Apoſtle nowe goeth forward, and ſayth: *And this alſo we will doe, if god permit*, that is, by the grace of God we will goe forwarde, we wil not be alwayes dull of hearinge, and children of vnderſtandinge. Theſe wordes are an encouragement vnto them, that they ſhould not bee diſcomforted: for God would no doubt haue mercie vppon them, to giue them vnderſtanding hearts, and learned mindes, to apprehende and ſee the great ſaluation of the Lord. Then, to the ende that they ſhould not receyue the graces of God in vain, but vſe in deed al theſe good giftes to their owne good benefite, hee addeth (becauſe of the great rebellion of ſome, and hard harts that are not eaſily ledde) another reaſon vnto his wordes, which is full of feare and terrour, aſſuringe them, that the goſpel cānot be preached vnto them in vaine, but of force it muſt needes haue his fruite, and be a ſweete ſauour vnto God in Chriſte, either of life vnto life, if they will beleeue and hearken: or elſe of death vnto death, if they will bee deſpiſers. To this purpoſe, he ſaieth: *For it is vnpoſſible to thoſe which are once lightned, and haue taſted the heauenlie gift, and haue ben partakers of the holie ghoſt, and haue taſted the good word of God, and the powers of the world to come: if they fall away, that they ſhould againe be renued by repentaunce: crucifying againe vnto themſelues the ſonne of God, and makinge a mocke of him.* With theſe wordes, no doubt, hee would ſhake off from them, all careleſneſſe and fleſhlye ſecuritie, which were ſunken deepe in ſome, & whoſe ſluggiſhe dulneſſe was not healed without ſharpe medicines: and therefore, he vſeth theſe wordes very forceable, and ſharper in deed then any two edged ſword, to prick the

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the conſcience that was nighe ſeared vp.

Nowe (dearely beloued) that wee may vnderſtande this Scripture, and make it vnto vs a good comforte, which might ſeeme otherwiſe a heauie threatening: let vs conſider in it, theſe two thinges: firſte, the purpoſe of the Apoſtle, for which he ſpeaketh it: then, them ſelues what they ſignifie. The Apoſtles purpoſe, is, to ſtirre vs vp, deſirouſlie to heare, diligentlie to learne, wiſely to increaſe in knowledge, and obediently to practiſe that we haue learned: for this purpoſe it was firſte ſpoken, to this ende it is nowe written: if then it haue in vs this worke, and bring foorth this fruite, wee haue bene profitable hearers, and it is vnto vs, the Goſpell of health, and the worde of life. Let vs then, not bee as our forefathers were, ſlowe of hearinge: let the worde preached be mingled vnto vs with faith: let vs vſe it to the glorie of God, that knowledge may increaſe, and righteouſneſſe may abounde in our life: and for our partes it ſkilleth not at all, what this great and heynous ſinne ſhould bee, of which the Apoſtle ſaieth, man can neuer repent him: for be it what it will, it is none of ours. This ſinne is the ſinne of thoſe, that haue deſpiſed knowledge: but we are deſirous to learne more. This ſinne is of the contemners of the croſſe of Chriſte: but the delight of our life is in it. This ſinne is of men, that haue made the world their god, but God, whom we ſerue hath had mercie vpon vs, that we account all the world but doung, to the end we may winne Chriſt: and therefore, whatſoeuer this ſinne be, God himſelf beareth vs witneſſe, it is none of the ſins which we haue committed: and where ſoeuer they dwell,

that are in this condemnation, their tentes and tabernacles are not neare vs. And is not this a great comfort, and a ſingular light riſing (as it were) out of darkeneſſe: that where there are ſuch ſinnes, as euen the remembrance of them might make our bones to tremble, by their deſcription wee knowe them, that they are farre from vs, as the Eaſt is from the Weſt, ſo that wee neede not feare. Neyther ſpeake I this of mine owne heade, but by good warrant of the Apoſtle him ſelfe, and by the worde of the holy Ghoſt: for after this heauie threatning, ſayth not the Apoſtle to them immediately, & ſaith he it not to vs this day, that becauſe we haue loued Gods Sainctes, and haue reioyced to glorifie his name, our ſtate is faſter knit vnto ſaluation, & theſe heauie thinges ſhall neuer come neare vnto vs? In this perſuaſion of perfect hope, we may ſtand boldlie vnto the later ende, the ſcorners and deſpiſers of whom, you ſhall heare more hereafter, lett them looke, and beware of vnrepentaunt ſinne. And thus farr of the purpoſe of the Apoſtle, by which we being confirmed, that though we ſhould fall through many infirmities, yet we can neuer fall away. Wee may nowe more boldlie examine the wordes, to learne as God ſhall inſtruct vs, what this ſinne is: let vs therefore come vnto the wordes. *For it is vnpoſſible, that they which are once lightened, &c.* We ſee here howe the Apoſtle ſetteth out the ſinne againſt the holy Ghoſt, ſhewing who they are which commit it, what the ſinne is, and what ende it bringeth. But before we further examine it, I muſt admoniſh you of two contrarie faultes, which are common vnto vs, in ſpeaking of this matter. The one is too much

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much careleſneſſe, the other is too much feare. Some of vs ſcarce hauing any conſcience at all, or any reuerence of Gods ſecrete iudgementes, being altogither children, and more ignoraunt then children. If at any time talke be of diuinitie, ſtreight with careleſſe heartes, and venturous tounges, they are vp with predeſtination, or with ſinne againſt the holy Ghoſt. To theſe men I ſay: it were better for them, that they had neither tongues in their heads, nor heartes in their breaſtes, then that they ſhould continue in this vnreuerende and moſt vngodlie vſage: for what do they elſe but blaſpheme the eternall wiſedome of God. At all his wordes we ſhould feare and tremble: yet at his greateſt myſteries, we are careleſſe and mockers. The knowledge of his predeſtination ſhould caſt downe our proude reaſon, euen to the grounde, to confeſſe before him, that all his iudgementes are vnſearcheable, and all his wayes are paſt findinge out: yet wee like fooles, who though we were braide in a morter, yet would not our fooliſhneſſe departe from vs: ſo fooliſhlie we examine the high iudgementes of God, to make them agreeable to our blockiſh reaſon. Likewiſe, the ſinne againſt the holie Ghoſt, which is mentioned to make vs feare, that wee bee not deſpiſers of the graces of God: but that we would loue him, & learne all his iudgementes, whereby wee might aſſure our ſelues of his fauour, that we can not poſſiblie ſinne againſt his ſpirite: but whether ſoeuer we fall, he would rayſe vs againe: as though this pleaſed vs not, we make no ende of queſtioning, whether it be this ſinne, or that ſinne: when in deede, at all ſinnes we make but a mocke. This faulte (dear-

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lie beloued) I beſeech you take heed of: praye that you may caſt it from you: then no doubt, in this our matter, the trueth which we ſeeke for, in feare and reuerence, God will reueale it vnto vs. The other faulte I ſpeake of, and of which we muſt take heed, is to much feare: for ſome of vs, and they of the beſt of vs, on whom God hath ſhewed ſingular mercie, greatlie to humble them, ſo that they couer their faces, and hang downe their heades at the remembrance of their ſinnes, and hunger and thirſt after the righteouſneſſe of Chriſt, they would not haue this ſpoken of at all, and euery ſounde of the ſinne againſt the holy ghoſt doeth wound them as it were to death, for feare leaſt them ſelues ſhould bee holden in the tranſgreſſion. To theſe men what ſhould I ſay? nay, what can I ſaye? for the ſumme of all Chriſt hath ſaide, & ſpoken truely vnto them: *feare not my litle flocke, for it hath pleaſed your father to giue vnto you a kingdome:* and if he haue giuen vnto them a kingdome, purchaſed with the bloud of his onely ſonne, howe ſhould he not giue alſo vnto them the victorie ouer ſinne and death? And nowe my good brethren and ſiſterne, whoſoeuer you bee, ſith you haue a ſpirit that deſireth knowledge, delighteth in obedience, loueth God, hateth iniquitie, reioyce in this pledge of your ſaluation: for as the Lorde doeth liue, neither this ſinne, nor the ſhadow of this ſinne, ſhall come neare vnto you: onely becauſe it is a ſaluinge medicine to many of your brethren, when they be ſunken deepe in rebellion: and becauſe it is the mightie word of the Lorde, to cruſhe in peeces the reprobate before him: therefore I beſeeche you with glad and faithfull eares, abide the hea-

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hearing of it,& feare not the ſmoke, when the fire can not hurt you. Now,to come to our purpoſe. In theſe wordes of the Apoſtle, I will ſhewe vnto you firſt, what maner of men they muſt needes bee,that doe fall into this ſinne. Secondly, what manner of ſinne it is. Thirdly,with what manner of minde it is committed: wherevnto at laſt I will adde ſome examples,that you may ſee more clearely what it is. Touching the perſons which ſinne againſt the holy ghoſt, they are deſcribed thus by their qualities: firſt, they haue bin once lightened: ſecondly, they haue taſted of the heauenly giftes: thirdlie, they haue bin made partakers of the holy ghoſt: fourthlie, they haue taſteſt of the good worde of God,and of the powers of the worlde to come. Vnto theſe qualities,we may adde more out of other partes of ſcripture: In the 12. of Matt. our Sauiour Chriſte ſpeaketh of ſuch men thus, That the vncleane ſpirite is gone out from them, That they are ſwept & garniſhed. In the 2. epiſtle of Peter the 2. chapter, it is ſaid of them. That they haue eſcaped from the filthineſſe of the world, through the knowledge of the Lord, and of our Sauiour Ieſu Chriſt. By theſe and ſuch like places we may cõclude,that god hath many wayes made him ſelfe knowen vnto them, that he hath giuen them true vnderſtandinge, that he hath quickened their ſpirites to receyue gladly his goſpel, that they had a feeling of the kingdome of heauen, that they haue knowen ſinne to bee full of miſerie & vexation of ſpirit, that they haue confeſſed, there is no ioye but in Chriſte. This is the ſtate of knowledge to which they were called, and theſe are the graces which they were indued with:

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whereby we may firſt conclude, that Turkes & infidels, that all Atheiſtes and Epicures, they haue not yet ſinned againſt the holy ghoſt: not Pharaoh, a veſſell of Gods wrath, not Sodome and Gomorha with all their filthineſſe, not Rabſaketh, or any ſuch who would make them ſelues gods, they haue not ſinned againſt the holy Ghoſt: they are accurſed creatures, & their ſinnes are abhominable, they are bondſlaues of Satan, & ſtraungers from the God of Iſrael: but yet, we may ſay truely: it ſhalbe eaſier for all thoſe of Sodome and Gomorha, for Tyre & Sidon in the day of iudgement, then for theſe wicked blaſphemers of the holy ſpirit, which not only fulfilled the full meaſure of theſe Pagans ſinnes, but haue alſo contemned the graces, which were giuen vnto them, and deſpiſed the ſpirit of which the Paganes were neuer made partakers. Thus briefliē I haue ſet foorth, what manner men they bee, which may fall away to ſo great confuſion. And that it may yet be made more plaine: let vs conſider the wordes, by which the Apoſtle deſcribeth them. The firſt marke of them is, *that they be lightned*: that is, indued with the knoweledge of God: not onely by the heauens, which declare his glorie, nor by the firmament, which ſheweth his worke: nor by anie of Gods creatures, in which his eternall power and Godhead doeth appeare, and ſhine: and of which light, all nations are made partakers: but they are alſo lightened with his holy worde, which is a lanterne to their feete, and a light vnto their ſteppes, & haue heard his goſpell preached vnto thē, vnto the which they haue agreed, that it is the worde of life. The ſecond note of them, is, *That they haue taſted*

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of the heauenly gift: the heauenly gift is the life and great ſaluation that is in Chriſte Ieſu, by whom we are reconciled, which likewiſe our Sauiour Chriſte calleeth the gift of God; ſpeaking to the woman of Samaria: and this is that knowledge, into which they are lightened by the goſpell, and this they doe not only know, but of this gift they haue alſo taſted, which is, they haue gladly ſometime receiued it, and reioyced in it, like as our Sauiour Chriſt deſcribeth them by the parable of the ſtonie ground, that incontinently with ioye they receiue the ſeede: and which alſo hee noteth in the Phariſeis, ſpeaking of John Baptiſt which was a ſhininge lampe amongeſt them, and they for a ſeaſon did reioyce in his light. The thirde note of theſe men, is, *that they haue beene partakers of the holy ghoſt*: which is, that many graces of the ſpirite of God haue ben giuen vnto them, as theſe two aboue named, that they are lightned with knowledge, & reioyce in their vnderſtading, which is neither of fleſh nor bloud, nor of the will of man, but of the holie ghoſt; vnto theſe we may adde alſo others, as the gift of miracles, the gifts of tongues, or any ſuch that God hath diſtributed vnto theſe, euen as he will: theſe things or any of them, when they haue receyued to the praiſe of God and glorie of his holie name, they are made partakers of the holie Ghoſt, and they are bleſſed with heauenlie bleſſing. The fourth note is, *that they haue taſted the good word of God*, not much differing from that hee firſt ſpake of, that they were lightened, that is, that they had knowledge of God, not onely by his creatures, but much more by his worde. But here naminge, *the good worde of God*, hee noteth eſpecially

Iohn.4.

Mat.13.

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the Goſpell, by compariſon with the lawe: as if he ſhould ſaye: They haue knowen God, not onely by his lawe, which is fearfull to the ſinner: but by a more ſweete vnderſtandinge of the goſpell, which ſayeth: *Come vnto me all you that labour and are laden*, ſo calling it *the good worde*, as that which is glad tydinges of ſaluation: and therefore alſo good, becauſe they haue taſted it good and ioyfull, and haue ſeene the glorie of it, as the greateſt treaſure that is giuen vnto man. The fifte and laſte note, heere ſet foorth, is, that they knowe and confeſſe, that this Goſpell hath the ende eternall life: and Chriſt is a mightie Sauiour, who will keepe for euer thoſe whom hee hath purchaſed: and hee nameth the world to come, becauſe the ſpirite hath lightened them, to ſee the latter ende of this corruptible worlde, and to knowe aſſuredly, that heere they haue no dwelling citie: but another habitation is made for Gods choſen, not with mortall handes, but euerlaſting in heauen: and calling it *the powers*, becauſe it is made ſo ſtronge in Chriſte Ieſu, that it can neuer bee aſſaulted: for all power is giuen vnto him, in Heauen and in Earth: and hee hath made that heauenlie Citie glorious for his Sainctes, thoroughout all worldes. Thus hath the Apoſtle deſcribed thoſe perſons, whom hee biddeth beware that theſe fall not backe to chaunge ſo great glorie into endleſſe ſhame: for if they will turne theſe things vpſide downe, and the graces that they had receyued to gods glorie, abuſe them to the reproch of his holy name, it is vnpoſſible they ſhould riſe againe by repentance. And thus farre of the perſons, what giftes they haue receiued: wherein yet let vs vn-

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vnderſtande a great difference betweene theſe men which fall away, & the gifts which are in gods elect, that can not periſh, nor euer ſinne againſt the holie ghoſt. Firſt in the meaſure of grace, that they haue receiued, there is great difference or rather no compariſon: then, their obedience, accordinge to this grace, is nothing like. The wicked, are but lightned with the beginninges of the Goſpell, the elect are more inſtructed in the myſterie of godlineſſe. The wicked haue but taſted of the life that is in Chriſte, the elect liue not them ſelues, but Chriſte liueth in them. The wicked are but a litle made partakers of the ſpirite by ſome giftes of grace that are within thē: the elect are watered ſo far with the ſpirit, that they long to be baptiſed into the death of chriſt, to die vnto ſinne, to liue vnto righteouſneſſe, ſo that ſinne ſhall not reigne in their mortall bodie. The wicked haue but taſted the Goſpell of Chriſt Ieſu, and his ſauinge health: the electe are fedde with his mercies, and ſtill they hunger and thirſte after his righteouſeneſſe, and ſee with exceedinge ioye, the height, the breadth, the length, the depth, of the myſterie of their redemption. The wicked haue felte the worlde to come, and haue for a litle whyle delighted in it: the Elect haue their conuerſation altogither, & with great gladneſſe looke from thence for a Sauiour, that this life is not deare vnto them, but they will holde it foorth in their handes to all perſecutions, to finiſh the ſhort courſe that they haue heere with ioye. Theſe are greate differences, but the greateſt is yet behinde: the wicked, they are ſtraungers, euen from the wombe, not ingraffed into the body of Chriſt, nor haue any

feeling

feeling of election in them ſelues: but the godly are indued with faith & aſſured hope, that if this earthlie tabernacle bee diſſolued, they haue a dwellinge place with God him ſelf, who hath loued them: this hope they delight in, in this they liue, in this they reſt: while this is aſſaulted, they deſpiſe the worlde: when this is vnſhaken, then is their ſorrow: but the wicked, it is not ſo with them: their hope is not this, for their ioy is onelie heere: when they haue examined the ſecrets of their owne hartes, they ſhall rather finde that their bellie is their God: for, notwithſtanding, all the gifts of god that they haue receiued, yet they want this meaſure of faith, by whiche they are perſuaded that God is their God, and their delight is all in the Lord alone. And again, the obedience that they ſhewe in their life, it is not to the true obedience that god requireth, as their faith is no true faith: for God requireth this alone, that we loue him with all our hearte, with all our ſoule, with all our ſtrength, with all our vnderſtāding: and that wee loue our neighbour as our ſelfe: but this loue is not in them, nor they haue not this end of al their workes, that they may glorifie God in all their life: the ioyes of heauen doe ſomwhat moue them, & the paines of hell doe much aſtoniſhe them: they ſee and knowe that Gods maieſtie is vnſpeakeable, and his glorie infinite, his fauour is better then life: and his diſpleaſure is vntollerable: the glorie of his preſence, the fierceneſſe of his wrath: theſe thinges doe touche them, becauſe they would eſcape his iudgement: ſo ſtill it is them ſelues that they loue. If there were, neither heauen nor hell, they would nor care for God, nor Chriſt: ſo (as I ſaid) this is all their

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their obedience, becauſe they loue them ſelues: but the godly, they obey for the loue of God: their own ſoule is not ſo deare vnto them, as the name of the Lord, to ſee it glorified: nor their owne life is precious vnto them, if the powring of it out may bee to the prayſe of his holy name. Thus much of the difference betweene the good & euill, as touching the graces of God, which they haue both receyued: whereby we ſee plainly, that faith and loue are two eſpecial properties, by which the good and euill are diſtinguiſhed, and by which we may trie our ſelues, if we bee lightened, as the wicked, or as the elect of God. Now let vs ſee the manner of rebellion, howe far they fall away: firſt we muſt obſerue what points the Apoſtle hath before named: in the beginning of that chapter he mentioneth repentance from dead workes, faith toward God, the doctrine of baptiſme and laying on of handes, and reſurrection from the dead, & eternall iudgement, which here hee calleth the beginning and foundation of chriſtian amitie: then, he ſpeaketh of an apoſtacie or fallinge awaye from all theſe pointes here named, euen from the foundation & firſt beginnings of the chriſtian faith, ſo that all the former light is quite put out, and the firſt vnderſtāding is all taken away: they laugh now at repentance, & the firſt faith they accompt it fooliſhnes: they eſteeme not of our baptiſme, no more then of the waſhing of their handes: and for anie confirmation or ſolemne receiuinge them into the church of God, they care not for it: the reſurrection of the dead doeth but feed them with mery cōceits, they think pleaſauntly with them ſelues, what maner of bodies they ſhall haue, the eternall iudgment

though

though it make them ſomtime affraid, yet they incourage themſelues again, and ſay, tuſh, it is a great way off: thus they haue turned light into darknes, knowledge into ignorance, hope into errour, faith into infidelitie, glory into ſhame, and life into death. Speake to them of the ſonne of God, they make a ieſt with the man of Galilie: tell them of the ſauiour of the world, they will call him the Carpenters ſon: ſuch a generall apoſtacie the Apoſtle ſpeaketh of, and this he calleth the fall from which man can not riſe again by repentance: for how can they repent, whē the Apoſtle noteth them by this mark among other, that they are fallen from repentance: they are now (as Saint Paule ſaith) paſt ſorowe for their ſinnes, & as it is in the 2. to the Romanes, they haue a hart that cannot repent: ſo ſaith S. Peter, that they haue ſuch eyes as can not ceaſſe frō ſinning. When they haue done al things that are abhominable, yet they will ſay, wherin haue wee ſinned? ſo they contemne, becauſe they are in the deapth, & they cannot returne, becauſe they ſhall finde no grace: they haue ſinned againſt the holie ghoſt, and condemnation is their portion: they ſhall neuer repent, but fall into iudgement: and thus farre of their ſinne, howe greate it is. The thirde thing we haue heere to conſider, is, with what minde they doe committ this great ſinne which heere the Apoſte ſetteth out, with theſe wordes: *They crucifie againe vnto themſelues the Sonne of God, and make a mocke of him:* which, what can it be elſe, but euen with the ſpirite of the diuell (as ſaint Paule ſaith) to ſay that Chriſt is accurſed: for was he not made vpon his croſſe, a curſe for vs, that we might be made righteouſneſſe

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to God through him? they that crucifie him again, say they not again, that he hath a diuel, that by Belzebub the prince of the diuels he casteth out diuels? doeth not their heart loade him againe with all opprobrie and shame? and where it is said, they do this vnto them selues, it noteth howe desirouslie & willingly, and with what consent of minde they doe it, euen so as they would againe haue the crosse of Christ a mocking stocke in the worlde: thus their owne conscience is their accuser of most wicked rebellion against God. This also appeareth plainly in the 12. chap. of S. Mathew, where when our Saulor Christ will accuse the Pharisеis of this great sinne, Mat. 12. it is said, that he sawe their thoughtes. So in the Actes of the Apostles, where the graces of God are Act 13. magnified, by the preaching of Paul aud Barnabas, it is said of the Iewes, that when they sawe it, they were full of enuie, rayling, and gainesaying all that Paule & Barnabas had taught. So againe, Paul saith Act. 13. to Elymas: O thou that art full of all subtiltie and mischiefe. And it is written of Saule King of Israel, who so highlie hated and persecuted Dauid, yet he 1. Sa. 27. saide: Beholde, I knowe that thou shalt be king, & that the kingdome of Israell shalbe established in thy hande: by these places it is cleare, that their cõscience and heart, filled with enuie and malice, doe make them, with all greedines to cõmit abhomination. And according as they haue thus cast off God, so god again hath cast of them, & giuen them vp to their owne vile affections: so that it is come vnto them, according to the true prouerbe: The dog is returned to his vomit: and the swine that is washed to the wallowing in the mire: their hearts are fat as

brawne, that they can not repent: and their faces as braſſe, that they can not be aſhamed: and therefore their ſinne is written with an yron penne, & grauen with the point of a Diamond, that it may be kept in remembrance before the Lorde. And heere againe we ſee, the weake cõſciences that tremble for feare of their tranſgreſſions, and mourne all the day for feare of their ſinnes: they are ſo farre off, from the ſinne againſt the ſpirit of God, that the ſpirit eryeth in their behalfe: Comfort ye, comfort ye my people (ſayth your God) ſpeake comfortably to Hieru-
40.1. ſalem, and crye vnto her, that her warfare is accompliſhed, and her iniquitie is pardoned: for ſhe hath receiued of the Lord double for all her ſinne. Their godly ſorowe hath brought forth their repentance, which is vnto ſaluation: and whereof againe, they ſhall neuer repent them. Neither let them here bee diſcouraged with the examples of Eſau, Iudas, or anie ſuch, who may ſeeme to haue bin ſorrowfull: for they were not ſorrowfull for their ſinnes, as it is plainely teſtified of Eſau, that hee contemned his birthright, but they lamented their ruine and condemnation: neither did they loue God, but hated their owne puniſhment: neither did they ſtriue againſt ſinne, but gaue vnto it a kingdome, with power and will to ſerue it. But we that feele the law of the ſpirit, ſtriuing againſt the lawe of the fleſhe, and in all our ſinnes can ſay with S. Paule, That which we would not doe, that we doe: ſurely, we know no ſinne againſt the holy ghoſt: wee are ſinners, but as Paule was, though our ſinnes be moe in number, & greater in weight: yet God our father, through his ſonne Ieſu Chriſt, doeth pardon vs, and forgiue vs

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all our transgressions. Nowe, beside all this that we haue hitherto spoken, to conclude, let vs see the word it selfe by which this sinne is named: it is named the sinne against the holy Ghost, not against the godhead of the holy ghost, for the same God is also father and sonne, nor against the person of the holie ghost, for it is no greater then the person of the father, and of the sonne: but it is to sinne against the graces of the spirit within vs, and so to sinne against them, that wee contemne and despise them, tread them vnder feete, accompt them prophane, & malitiously carry them awaye to all wantonnesse. This then is sinne against the holy ghost: in a continual apostacie, and generall falling from God, to sin against thine owne conscience, so that thou despise the graces of God which hee had giuen thee to the setting out of his praise, and turne them to the contempt of his maiestie & glory. Nowe, a word or two, to shew this sinne by examples, and so we will make an end. Our first example let it bee Satan him selfe, & the Angels which did fall with him: howe could they bee but lightened which dwelt in the presence of the father of light? and what outward temptation could they possibly haue, which neuer had enimie beside them selues? nothing could possibly bee in these, but an apostacie or falling from God: after which, the malice of their owne minde did seeke to rob God of his glorie, despising his goodnesse, and withholdinge the honour which they knewe to be due vnto him for their creatiō: thus sinning against the spirit of God, they were cast downe into horrible death: neither did euer God giue vnto them a redeemer, by whom they arise againe through re-

pentaunce. Other examples are not easily founde, which are cleare and manifest before vs: yet in many, some appearances are, by which we may iudge, and not lightly be deceyued. Caine slue his brother Abel, & wherfore did he slay him? because his brothers workes were good, and his were euill. A horrible sin, to hate not the man, but the vertue of the man, and hate it so deadly, that the bonde of brotherhood could not pacifie it: neither did he this of ignoraunce, for God instructed him, bad him leaue off his anger, & lift vp his countenance: why should he bee malitious to his good brother? neyther was he prouoked by any outward thing vnto it: for Abel was obedient to him, as his elder brother: neyther did Abels vertue hurt him, but that in well doinge he might be also accepted: but the author of sinne, who wrought in his malitious hearte, made him haue no regarde of all this: one purpose he had, and that he held, except his brother would bee wicked, he would haue no peace with him. Another example we haue in the Scribes & Phariseis: they knew Christe came from God, and that his miracles were wrought by the spirit of God: and as Pilate iustlie accuseth them of enuie and malice, they sought to put him to death: their conscience accused them in all their doinges, they corrupted Iudas with monie, to betray him: they hyred against him false witnesses: they bribed the souldiours, after his glorious resurrection, that yet they should say, his Disciples stole him away by night. This great, wilfull, malitious working against the sonne of god, of men vtterly fallen away from the liuing God, our Sauior christ calleth it sinne against the holy Ghost. To the-

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(I thinke) wee may adde Iulianus the Emperour, who for his moſt wilfull renouncing of the lord Ieſus, is called to this day the Apoſtata, who was accounted at the firſt, as Hilarius calleth him, a gratious & religious Emperour, but after being ſpoyled by philoſophie and vaine deceite, hee began to account the worde of God to be but fooliſhneſſe, perſecuted the profeſſours of it with many mockes & tauntes, that they muſt doe good for euill, and bleſſe where they were curſed: and all his life made a mock of Chriſt, caling him in reproch, the Carpenters ſonne, and the man of Galilie, for no occaſion but only for this, becauſe he would malicioußlie ſtriue againſt Chriſt, as plainely appeareth in his laſt words, now euen dying when he lifted vp his face to the heauens and ſayd: ô man of Galilie, nowe thou haſt got the victorie. Thus by examples I haue ſhewed that which before wee heard in the worde, that the ſin againſt the holy Ghoſt, is a generall apoſtacie from God, with wilfull malice & vntepentant heart to perſecute his trueth vnto the ende: from which ſinne (dearelie beloued) as we are bounde daily to pray that God of his mercie would keepe vs farre from it: ſo in the name of God I dare promiſe vnto you, that as many of you as feare at the remembraunce of it, you are as farre from it, as the Eaſt is from the Weſt: for this ſinne is a mocking and ſcoffing at the Sonne of God: it is not a weeping and mourning, leaſt you ſhould fall into it: and thus farre of this text.

Nowe let vs pray, &c.

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The prayer which M. Deringe *vſed before his Lectures.*

O Lorde God, which haſt left vnto vs thy holie woorde to bee a Lanterne vnto our feete, and a lighte vnto our ſteppes, geue vnto vs all, thy holie ſpirite: that out of the ſame worde wee may learne what is thy eternall will, and frame our liues in all holy obedience to the ſame, to thy honour and glorie, and increaſe of our faith, through Ieſus Chriſt our Lord, AMEN.

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To the Reader.

Gentle reader I thought good in this vacant place to set downe an excellent speech vttered by the Authour of this Booke a litle before his death: Whereby thou maist clearely see and learne, that there is a sweete peace in death, to all such as painefully serue the Lord in life. For he being raised vp in bed, and his friend requesting him to speake (the Sunne shone on his face) and thereby he tooke occasion thus to say:

THere is but one Sunne that geueth light to the worlde: there is but one righteousnesse: there is but one Communion of Sainctes. If I weare the excellenteſt creature in the worlde: If I were as righteous as Abraham, Isaac, and Iacob (for they were excellent men in the worlde) yet wee must all confesse that wee are great sinners, and that there is no saluation but in the righteousnesse of Iesus Christ: And we haue all neede of the grace of God. And for my part, as concerning death, I feele such ioy of spirit, that if I should haue the sentence of life on the one side, and the sentence of death on the other side, I had rather chuse a thousande times (seeing GOD hath appointed the separation) the sentence of death, then the sentence of life.

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DERING, in earthly life thy heauenly voice did teach
The ruth of ſinnes, the trueth of endleſſe grace:
And with thy voyce thy life conſpired to preache
The praiſe of God with longing to embrace
The ſweete delights wherein his Saincts abound:
O bleſſed Organ of ſo noble ſound.

When thou didſt cry repentaunt griefe for ſinne,
When with inſpired breath from ghoſte diuine
Thy mouth powrd forth what heart did feele within,
Thy deepe deſire to drawe men to incline
Their liſtening ſoules vnto the healthfull worde:
O happie they that turnd vnto the Lord.

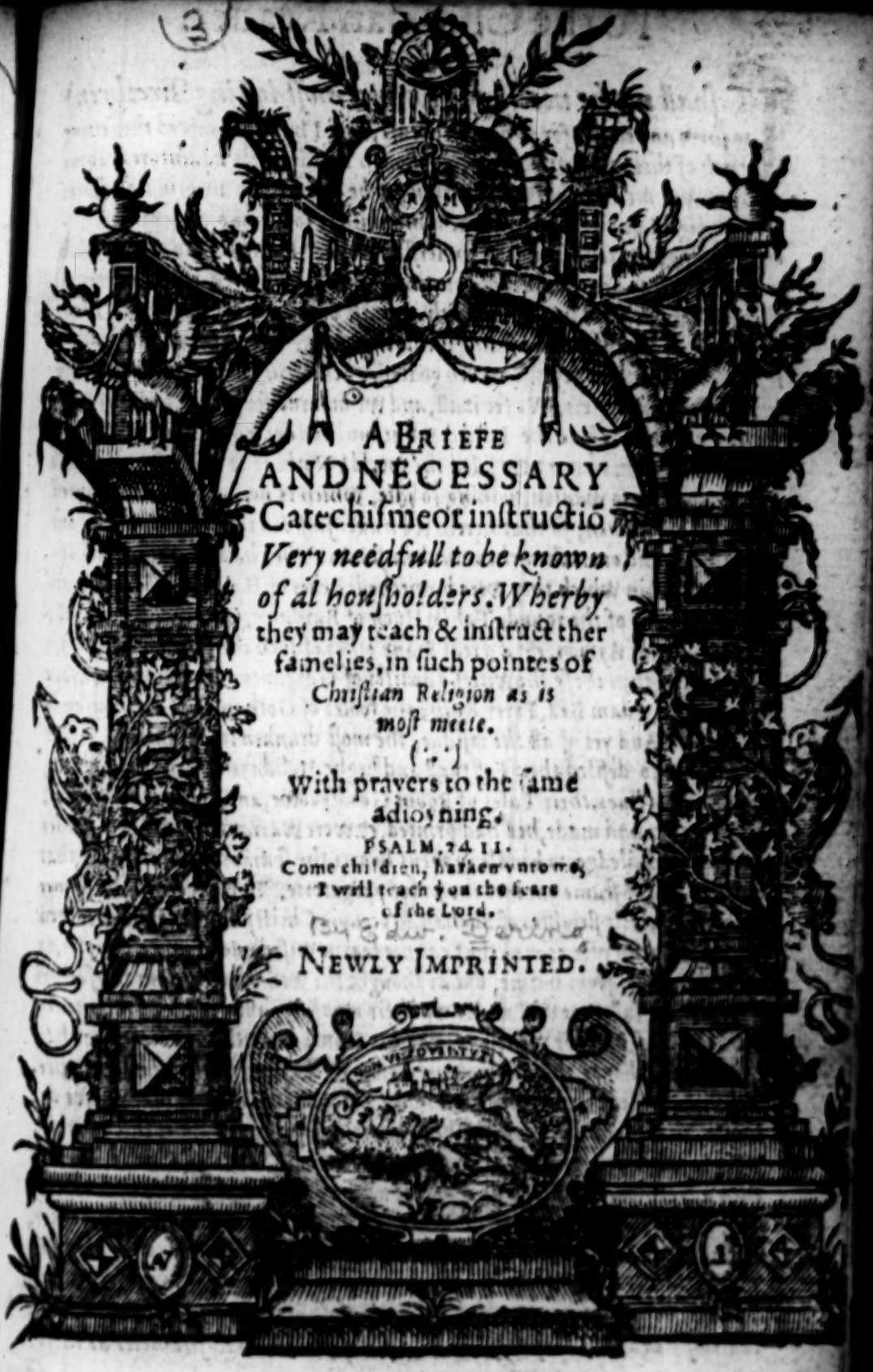
And when thou didſt his mercie ſweete proclaime,
And didſt with thankfull and delitefull voyce
Set foorth the honour of his ſauing name,
To quench diſpaire and make the heart reioyce:
O happie hearers of ſo ioyfull newes,
Vnhappie wretches that ſuch ioyes refuſe.

O happie thou and all that ſhall with thee
Well followe Him that ledde and is the waye:
They followe well whom Hee hath bleſt to ſee
The path and truſt, the guide that cannot ſtray.
Oh well he liued whom God did ſo apply:
Oh well hee dyed that liues eternallie.

Wee thanke our God for thee and for thy life,
And for the good that he by thee hath wroug he,
Thy ſpeech thy trauaile in his ſeruice rife,
Thy writings left whereby wee ſtil be taught.
And in thy death Gods holy name be bleſt:
O bleſſed dead that in the Lord doe reſt.

FINIS. T. N.

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A BRIEFE AND NECESSARY Catechisme or instruction

Very needfull to be known of al housholders. Wherby they may teach & instruct ther famelies, in such pointes of *Christian Religion as is most meete.*

With prayers to the same adioyning.

PSALM. 34 11.

Come children, hather vnto me, I will teach you the feare of the Lord.

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